This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

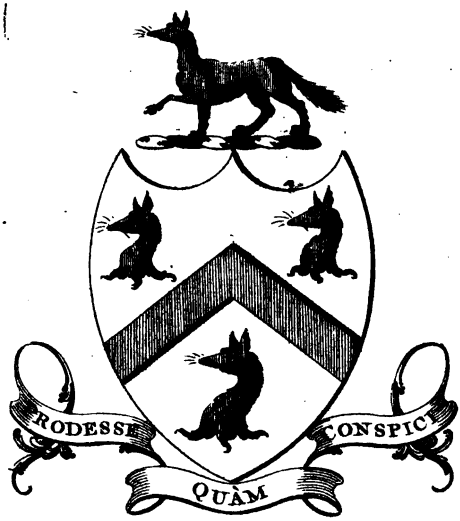
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

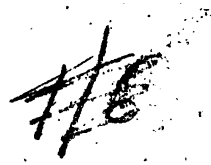
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

BX
5149
.C5
B84
1757

211—





THE CHRISTIAN SACRAMENT AND SACRIFICE.

By way of

Diſcourſe, Meditation, and Prayer,

UPON THE

Nature, Parts, and Bleſſings

OF THE

HOLY COMMUNION.

By DANIEL BREVINT, D. D.
Late Dean of *Lincoln.*

THE FOURTH EDITION.

LONDON:

Printed for J. WALTHOE, J. BONWICKE, J. RIVINGTON and J. FLETCHER, E. WICKSTEED, H. WOODFALL, W. JOHNSTON, and P. DAVEY and B. LAW. M.DCC.LVII.

BX
5149
C5
B54
1757

45-39771

THE PREFACE.

THE admirable Treatiſe here preſented to the Public, in a new Edition, had been long out of Print, and was become ſo ſcarce as only to be found among the Collections of the Curious; though its intrinſic Excellency plainly beſpeaks it fited for more general Uſe, and likely, with God's Bleſſing, to be of ſignal Benefit to the Chriſtian Church.

It was indeed reprinted in the Year 1739, *at the Inſtance of a Clergyman in the Country, who was no Stranger to its Worth; and was deſirous to introduce it to the World, under Favour of the learned Dr.* Waterland's *Recommendation of it in his* Chriſtian Sacrifice explained. *But as that Impreſſion is now ſold off, and the Sale of it was mainly confined to one Part of the Kingdom; another Edition was judged neceſſary, to preſerve ſo valuable a Book from falling into Oblivion; which, it is apprehended, is yet but little known, or it would be more generally inquired for. The*

Author of it ſeems chiefly to have deſigned it for the Inſtruction and Edification of Chriſtians in the Cloſet. But as the incomparable Prayers with which each Chapter is ended, have by Experience been found to be a very proper Companion to the Altar; a Liberty has been taken to remove them from the Places where they ſtood in the former Editions; and to throw them together at the End of the Book, as a very complete and excellent Body of private Devotions, for the Uſe of Communicants, in the neceſſary Interſtices of the Church's public Offices. And yet, that the devout Chriſtian may not be deprived of the Benefit of them in his Cloſet; a Reference is made at the End of the Contents of every Chapter, to the Page where the Prayer may be found, with which the Author intended it to be cloſed. So that this little Treatiſe is hereby rendered of more general Uſe; as being adapted not only to the ſerious Student, who is deſirous of being rightly inſtructed in this Myſtery of Godlineſs; but alſo to the devout Communicant, who ſeeks to worſhip God by his own Inſtitution, and to ſecure to himſelf the Benefits of his Redeemer's Sacrifice in this bleſſed Sacrament.

CON-

CONTENTS.

SECT. I. *THE Importance of well understanding the Nature of this Sacrament.* Page 1
SECT. II. *Concerning the Sacrament, as it is a Memorial of the Sufferings and Death of Chriſt.* 4
My Lord! and my God! *&c.* 122
SECT. III. *Of the bleſſed Sacrament, as it ſtands for a Sign of preſent Graces.* 16
Author of my Salvation, *&c.* 126
SECT. IV. *Concerning the Communion, as it is not a Repreſentation only, but a Means of Grace.* 31
Amen, Jeſu, *&c.* 119
SECT. V. *Of the bleſſed Communion, as being a* Pledge *of the Happineſs and Glory to come.* 49
Lord Jeſu, *&c.* 117
Eternal Prieſt, *&c.* 129
Eternal and bleſſed, *&c.* 130

SECT.

SECT. VI. *Of the Holy Eucharist, as it implies a Sacrifice. And, first, of the Commemorative Sacrifice.* 62
O Lord, who seest nothing in me, *&c.* 128
SECT. VII. *Concerning the Sacrifice of our own Persons.* 70
Lo I come, *&c.* 131
O Father of Mercies, *&c.* 133
SECT. VIII. *Concerning the Oblation of our Goods and Alms, or the Sacrifice of Justice.* 91
I dare appear, *&c.* 118

THE CHRISTIAN SACRAMENT AND SACRIFICE.

SECT. I.

The Importance of well underſtanding the Nature of this Sacrament.

1. THE Sacrament inſtituted by Chriſt, at the Eve of his Paſſion, which St. *Paul* calls the *Lord's Supper*, is without Controverſy one of the greateſt Myſteries of Godlineſs, and the moſt ſolemn Feſtival of the Chriſtian Religion. The holy Table, or Altar, which preſents the ſacred Banquet, may, as well as the old Tabernacle, take to itſelf the Title of * *Meeting:*

* אהל מועד Tabernacle for appointed Time and Meeting.

ſince there the People muſt appear to worſhip God, and there certainly God is preſent to meet and to bleſs his People. At the Place, and during the whole Act of this *Meeting* with God, the Chriſtian Communicants are in a ſpecial manner invited to offer up to God their Souls, their Bodies, their Goods, their Vows, their Praiſes, and whatſoever they can *give:* and God on the other ſide offers to us the Body and Blood of his Son, and all thoſe other Bleſſings withal, that will aſſuredly follow this ſacred Gift. For this muſt be granted, that the holy Communion is not only a *Sacrament*, that the Worſhiper is to come to for no other purpoſe than to *receive*, nor a *Sacrifice* only, where he ſhould have nothing elſe to do but to *give*, but it is as the great Solemnity of the antient Paſſover was, whereof it hath taken the Place, a great Myſtery conſiſting both of *Sacrament* and *Sacrifice*, that is, of the Religious Service, which the People owe to God; and of the full *Salvation*, which God is pleaſed to promiſe his People.

2. It may by this appear, how far it concerns every Chriſtian not to err in a Point that makes the Center both of his *Happineſs*

Happineſs and his *Duty:* and that ties the very Knot, which in a manner joins Man with God. It was upon this account that the Devil, who bore ever an equal Hatred both to what is holy to God, and to all that is conducible to the Salvation of Man, hath from the very Begining been buſy with this Sacrament; and hath ever ſince given the Church more Trouble about the Body of Jeſus Chriſt, than ever the Angel ſuffered about the Body of *Moſes*, *Jude* 9. For the Body of Chriſt, as the holy Fathers diſtinguiſh it, being of two Sorts, to wit, the *Natural*, which is in Heaven, and the *Sacramental*, which is bleſſed and given at the holy Table; the primitive Heretics, whom the Spirit of Antichriſt ſet up, and animated againſt the Church, ſpent all their Strength and their Venom, at the very Time, and in the Face of the Apoſtles, in order to deſtroy the firſt, which is the Human Nature of Chriſt, and to reduce it to a *Phantaſm:* and God knows whether the ſecond, that is the *Sacramental*, receives at this Day any better Entertainment from two contrary Parties, who make it either a *falſe God*, or an *empty Ceremony*. Of all theſe oppoſite

Enemies; the firſt, who aſſaulted his Fleſh, could in this Impiety be but poor vain Undertakers, this glorious Body being highly exalted above their reach; but the ſecond are on this account more dangerous, becauſe the bleſſed Communion, which makes up this other Body, may daily fall into the Hands of either an *idolatrous* or a *profane* Abuſer. Therefore it very much concerns them, whoſoever have either any Piety towards God, or any Care of their own Souls, to manage their Devotions with ſuch Precaution and Judgment, that this venerable Sacrament may be kept ſafe from the Attempts either of Superſtition or Profaneneſs.

SECT. II.

Concerning the Sacrament, as it is a Memorial of the Sufferings and Death of Chriſt.

1. THE bleſſed Communion was chiefly inſtituted by the Son of God, for a *Sacrament* in the Church: But when it is received by the Chriſtian People, if this

this *Receiving* of theirs be right, it muſt needs be attended with the Addition of ſuch other Performances, as will make it alſo a *Sacrifice*. As it is a Sacrament, this great Myſtery ſhews three Faces, looking directly towards three Times, and offering to all worthy Receivers three Sorts of incomparable Bleſſings; that of *Repreſenting* the true *Efficacy* of Chriſt's Sufferings, which are paſt, whereof it is a *Memorial*; that of *exhibiting* the firſt Fruits of theſe Sufferings in real and *preſent Graces*, whereof it is a moral *Conveyance* and *Communication*; and that of *aſſuring* Men of all other Graces and Glories *to come*, whereof it is an infallible *Pledge*.

2. As this Sacrament looks back; it is an authentic *Memorial*, which our Saviour hath left in his Church, of what he was pleaſed to ſuffer for her. For though theſe Sufferings of his were both ſo dreadful and holy, as to make the Heavens mourn, the Earth quake, and all Men tremble: yet becauſe great Objects, how terrible and magnificent ſoever they be, whilſt they laſt, are not leſs than the ſmalleſt things apt to be forgotten, when they are gone: and ſo

there was ſmall Likelihood that the Paſſion of Jeſus Chriſt, which was not ſeen upon the Croſs above the ſpace of ſome few Hours, could be well preſerved in the Memory of Men throughout all Ages; therefore our Saviour was pleaſed at his laſt Supper to ordain this Sacrament, as a holy *Memorial*, *Repreſentation*, and *Image*, of what He was about to ſuffer for that ſhort time to ſave his dear Church for ever. So that when Chriſtian Poſterity, which had not ſeen the Crucifixion of their Saviour, like the young *Iſraelites* that had not ſeen the killing of the firſt Paſſover, ſhould come to aſk after the Signification of thoſe Things, this *Bread*, this *Wine*, the *breaking* of the one, the *pouring* out of the other, and the *Participation* of both; this ſacred Myſtery might expoſe to faithful Beholders as a preſent and conſtant Object, both the *Martyrdom* and the *Sacrifice* of this crucified Saviour, giving up his *Fleſh*, ſheding his *Blood*, and pouring out his very *Soul*, for the Expiation of their Sins.

3. Therefore, as in the Feaſts of the Paſſover, the late *Jews* could ſay, *This is the Lamb, theſe are the Herbs, and this is the Bread of Affliction, which our Fathers*

thers did eat in Egypt; becauſe their latter Feaſts did ſo effectually repreſent the former, that the People who did partake of thoſe, had Ground enough both to act and ſpeak as if they had been preſent at this: ſo at our holy *Communion*, which ſucceeds the Paſſover, and is undoubtedly no leſs a bleſſed and powerful Sacrament to ſet before our Eyes *Chriſt our Paſſover who is ſacrificed for us*, 1 Cor. v. 7. *Our Saviour*, ſays St. *Auſtin*, *doubted not to ſay, This is my Body, when he gave to his Diſciples the Figure of his Body.* Becauſe eſpecially, beſides the *Commemoration*, this Sacrament duly given, and faithfully received, makes the thing which it repreſents as really preſent for our Uſe, and as really powerful in order to our Salvation, as if the thing itſelf were newly done or in doing, *Eating this Bread, and drinking of this Cup, you ſet forth the Death of the Lord*, 1 Cor. xi. 26.

4. For certainly, (not to miſtake the Meaning of Chriſt, nor to injure the Myſtery) whenſoever, with the Primitive Church, we call it a *Memorial* or a *Figure*, great care muſt be taken leſt we confound theſe venerable Repreſentations,

which God himſelf hath ſet up in his Church, and for his Church, with thoſe empty Figures and Marks which either ſome old Tradition, or ſome private Fancy may by chance have put in our way. Men of ordinary Underſtanding do not regard with the ſame Eye the Arms and Images of Princes, which public Authority hath ſet up in a public eminent Place; and which a Painter, to pleaſe his Fancy, hath fixed in a private Room. Without all doubt a wiſe Traveler would be much more moved at the Sight of the *Salt Pillar*, (if it did ſtand yet where it did) which God had ſet up purpoſely where *Lot*'s Wife looked towards *Sodom*, than at ſome Prints of her Feet, (if they were to be ſeen yet) when ſhe turned ſome other way. And if we credit the Hiſtory, that Croſs, which the firſt Chriſtian Emperor is reported once to have ſeen in the Air, (which undoubtedly the Hand of God, or an Angel had made appear with ſome Deſign) could not but cauſe a greater Reſpect, than that ordinary Sign of the Croſs, which Chriſtians have uſed on common Occaſions. And what no body can deny, that all ſorts of *Signs* and *Monuments* become

become more or leſs venerable, according to the greater or leſſer Worth of the Objects which they are made to repreſent. It had been hard for *Abraham*, or for any devout Patriarch, not to feel ſome Motions of Reverence and holy Fear, when they did chance to paſs again by *Manure*, or by *Morijah*, or ſuch other remarkable Places, where God had appeared to them: and who doubts but the very Sight of *Bethlehem*, of the Mount of *Olives*, of *Calvary*, &c. which Chriſt honoured with his Preſence when he was born, when he ſuffered, and when he went up to Heaven, did heat the Primitive Chriſtians with conſiderable Flames of Zeal, beſides that uſual *Faith* and *Knowledge* which they had got by their Reading? But when theſe Signs and Monuments, beſides their ordinary Uſe, bear withal as it were on their Face the glorious Character of their Inſtitution from above, and with this Inſtitution the moſt expreſs Deſign that God hath thereby to revive in a manner, and to expoſe, as full to all our Senſes, his Paſſion and Sufferings, as if they had ſtill their true Being, (as they have ſtill the ſame Virtue) a diſcreet and pious Beholder

muſt needs look on theſe Ordinances with theſe three Degrees of Devotion.

5. The firſt is, when he conſiders thoſe great and dreadful Paſſages which this Sacrament ſets before him. I do obſerve on this Altar ſomewhat very like the *Sacrifice* and Paſſion of my Saviour. For thus the *Bread of Life* was broken; thus the *Lamb of God* was ſlain; thus his moſt precious *Blood* was ſhed. And when I look upon the Miniſter, who, by ſpecial Order from God his Maſter, diſtributes this *Bread* and this *Wine*, I conceive that thus verily God himſelf hath both given one his Son to die, and gives ſtill the Virtue of his Death to bleſs and to ſave every Soul that comes unfeignedly to him.

6. The ſecond is an Act of Adoration and Reverence, when he looks upon that good Hand, that hath conſecrated for the Uſe of the Church, the *Memorial* of theſe great Things. I cannot without ſome degree of Devotion, look on any Object, that in any wiſe puts me in mind of the Sufferings of my Saviour; and if I did perceive but any Cloud, ſomewhat like them, although it were but caſual, I would not neglect the Accident that had

cauſed

cauſed that Reſemblance. But ſince the good Hand of my God hath purpoſely contrived it thus, to ſet before me what I ſee; and ſince by his ſpecial Appointment, theſe Repreſentatives are brought in hither for this Church, and among all the reſt for me; I muſt mind what *Iſrael* did when the Cloud filled the Tabernable. I will not fail to worſhip God, as ſoon as I perceive theſe Sacraments and *Goſpel-Clouds* appearing in the *Sanctuary*. Here I worſhip neither *Sacrament* nor *Tabernacle*, but I will obſerve the Manner that *Moſes*, *David*, and all *Iſrael* have taught me to receive poor Elements with, after the Inſtitution of God hath once raiſed them to the Eſtate of great Myſteries. Neither the Ark nor any Clouds were ever adored in *Iſrael*, though ſome brutiſh Heathens ſometimes thought ſo: but ſure it is, the Ark was conſidered quite otherwiſe than an ordinary *Cheſt*, and the Cloud than a Vapour, as ſoon as God had hallowed them both, to be the Signs of his Preſence. Therefore as the former People did never ſee the Temple or the Cloud, but that preſently at that Sight they uſed to throw themſelves on their Faces; I will never behold theſe

better

better and ſurer Sacraments of the glorious Mercies of God, but as ſoon as I ſee them uſed in the Church to that holy Purpoſe that Chriſt hath conſecrated them to, I will not fail both to remember my Saviour, who conſecrated theſe Sacraments, and to worſhip alſo my Saviour, whom theſe Sacraments do repreſent. And God forbid, that when I am able, I ſhould not receive them as my Saviour himſelf was pleaſed to receive his own Baptiſm, with Devotion and *Prayer*. Luke iii. 21.

7. The third, which is the Crown and the Completing of the two other, is ſuch a vigorous and intenſe Act of Faith, as may correſpond to the great End, which our Saviour aimed at, when he inſtituted this Sacrament. The main Intention of Chriſt, was not here to propoſe a bare *Image* of his Paſſion, once ſuffered in order to a bare *Remembrance:* but over and above to enrich this *Memorial* with ſuch an effectual and real Preſence of continuing Atonement and Strength, as may both *evidently ſet forth Chriſt himſelf crucified before our Eyes*, Gal. iii. 1. and invite us to his Sacrifice, not as done and gone many Years ſince, but as to expiating

piating Grace and Mercy, ſtill laſting, ſtill new, ſtill the ſame that it was, when it was firſt offered for us.

8. All thoſe Sacrifices under the Law, which had both their Uſe and their Strength limited, ſome to a Year, ſome to a Month, ſome to a Day, were not leſs powerful at the laſt, than they were at the firſt Moment of their proper Duration: and they who lived or died within the twelfth Month of the Year, after the *Feaſt of Propitiations*, had as much Benefit from that anniverſary Sacrifice, as they, who were upon the Place and at the very Day, when the High Prieſt did offer it. Upon the like, but infinitely better Reaſon, the Sacrifice of Jeſus Chriſt being appointed by God the Father for a Propitiation that ſhould continue throughout all Ages, to the World's End: and withal being everlaſting by the Privilege of its own *Order*, which is *an unchangeable Prieſthood*, Heb. vii. 24. and by his Worth who offered it, that is the Bleſſed Son of God, and by the Power of the *Spirit*, by whom it was offered, which is the *Eternal Spirit*, Heb. ix. 14. all kinds of Eternity thus concurring together to the Sacrifice upon the Croſs, it muſt

muſt in all reſpects ſtand everlaſting and eternal, and *the ſame yeſterday, to-day, and for ever*, Heb. xiii. 8.

9. Therefore this Sacrifice being ſuch, the holy Communion is ordained of Chriſt to ſet it out to us as ſuch, that is, as effectual now at his holy *Table*, as it was then at the very Croſs: and by the ſame Proportion the Act of worthy Receivers (beſides Remembrance and Worſhip) muſt needs be this; firſt to elevate their Faith, and ſtretch their very Souls up to the Mount, with the bleſſed Virgin, who ſtood neareſt the Sacrifice; or at leaſt with the Diſciples, who looked on it at ſome Diſtance: and then look up to the *Victim*, to *Jeſus the Everlaſting Mediator of the Everlaſting Covenant*, and to the *Blood of Sprinkling that ſpeaks yet*, and craves for *better Things* (Pardon and Bleſſing) *than Abel's did*. Heb. xii. 24. Here Faith muſt be as true a *Subſtance* of thoſe Things paſt, which we *believe*, as 'tis of thoſe other Things yet to come, which we *hope* for: *Heb.* xi. 1.

10. At the Approach therefore of this great *Myſtery*, and by the Help of this ſtrong *Faith*, the worthy Communicant being proſtrated at the Lord's Table, as

at

at the very Foot of his Croſs, ſhall with earneſt Sorrow confeſs and lament all his Sins, which were the Nails and Spears that pierced our Saviour. We ourſelves moſt chiefly, not *Pilate*, nor the *Jews*, (for he would not have died for ſuch alone) *we have crucified that Juſt One. Men and Brethren what ſhall we do?* Acts ii. 37. He ſhall fall amazed at that Stroke of Divine Juſtice, that being offended but by *Men*, could not be ſatisfied, nor appeaſed but by the Sufferings and Death of *God*. *How dreadful is the Place!* how deep and holy is this Myſtery? Then he will fall again to worſhiping, not leſs amazed at, than thankful for, thoſe inconceivable Mercies of God the Father, who ſo gave up his only Son; and for the Mercies of God the Son, who thus gave himſelf up for us.

SECT.

SECT. III.

Of the bleſſed Sacrament, as it ſtands for a Sign of preſent Graces.

1. THE ſecond Face of the bleſſed Communion looks towards *the preſent Graces* that attend the right Uſe of it, firſt as a *Figure*, whereby God repreſents; ſecondly as a moral *Inſtrument* whereby he is pleaſed to convey them unto the Church. Firſt, I ſay, it marks and ſignifies theſe preſent Graces. For being of its own Nature a Sacrament, that is, a *Sign of an inviſible Grace*, it muſt principally ſtand ro ſignify, and lead us to greater Bleſſings.

2. It is the ordinary Way of God, when he either promiſes or beſtows on Men any conſiderable Bleſſing, to confirm his *Word* and *his Gift* with the Addition of ſome Signs. For this I need not to alledge other Evidences than the *Rainbow*, the *Burning Buſh*, Abraham's *Furnace*, Gideon's *Fleece*, the *Cloud*, the *Ark*, &c. which for thoſe Times were Sacraments of great Things. God commonly ſent

no

no Prophets without giving them as it were a Sacramental Equipage, which could repreſent in ſome degree the *Meſſage* they had to deliver; witneſs the hairy *Mantles*, the rent *Garments*, the iron *Yokes*, the *Horns*, ſometimes ſome kinds of *Life* or *Geſture*, wherein Men might *ſee* before-hand the Charges and ſad Predictions which they were to hear ſoon after. Our Saviour did obſerve this ſame Method, when he laid his Hands on Children, when he breathed upon his Diſciples, when he bad them to anoint the Sick, and when he curſed the Fig-tree. All Men by a natural Inſtinct do ſomewhat like this, when they ſecond their Expreſſions with ſome Signs and Motions of their Body, though they think of no Myſteries. So that you hardly can hear any Man being ſomewhat earneſt and ſerious upon any Matter, whether of Requeſt or Complaint, Submiſſion or Excuſes, but you may ſee him at the ſame time either bowing the Knee, or joining his Hands, or uncovering his Head, which Acts are, in a manner, civil and natural Sacraments, to confirm his Expreſſion.

3. The

3. The Truth is, ſuch is the Diſpoſition of moſt Men, that how ſtrongly ſoever they be perſuaded of the Truth which they hear, yet will they be far better wrought upon towards their own Perſuaſion when they ſee ſome Signs of this Truth: And though a true *Iſraelite* doubts not at all of the Preſence of his God, nor a faithful Diſciple of the Promiſe given him that he ſhall receive the Holy Ghoſt, when *Moſes* and Chriſt have once paſſed their Word for theſe two Things; yet will their Faith be much ſtrengthened, when one ſees the *Ark* and the *Cloud*, which were the Sacrament of that; and when the other receives the *Breath*, which was the Sacrament of this. Now the Myſtery of the *Croſs* and of the *Salvation* that follows it, is of that high and important Nature, as might juſtly oblige the Son of God to propoſe them to his Church in the moſt ſuitable manner to work in Men a deep Impreſſion. Therefore as God himſelf, in order to ſatisfy *Moſes* more fully that his People ſhould not periſh, nor ſo much as diminiſh under the Thraldom of *Ægypt*; ſhewed him a *Buſh* continuing ſtill whole and intire in the midſt of a great Fire: and in order that they might

might be more firmly perſuaded, that though they were in a Wilderneſs, they were under God's Protection, he made them go all the Way under a *Cloud*; that whenſoever there ſhould happen any ſtaggering in their *Belief*, both *Moſes* and the People might ſtrengthen it; *Moſes*, by remembering the *Buſh*; and the People, by minding the *Cloud*. To the ſame purpoſe hath Chriſt ordained ſome viſible Signs in his Church, to complete her *common Faith*, and to aſſure this Truth to every one who comes to him, That he ſhall be cleanſed from his Sins, as certainly as it is certain he ſees ſome *Water* which is the ordinary Means for *Waſhing*: and that he ſhall be kept up, and fed with a Supply of all neceſſary Bleſſings, as certainly and really, as it is real and certain he taſtes and takes in this *Bread* and *Wine* which are the ordinary Means for preſerving our Life and Strength.

4. Beſides, becauſe the Sacraments are deſigned not only to perſuade us more ſtrongly of the Truth and Being of the Things, but alſo to acquaint us more familiarly and ſenſibly with their Condition and Nature; theſe Sacraments muſt have, in their *natural Conſtitution*, ſome known

Qu

Qualities that make them fit for this *Sacramental Office*. Such hath the *Water* for example, which was ſo deſervedly choſen for the Uſe of holy *Baptiſm*, becauſe of the proper Virtue it hath of waſhing the Things that are foul, of reviving and refreſhing them that are dry, and of making fruitful the barren. Hereupon St. *Auguſtin* ſays plainly, that unleſs the holy Sacraments had ſome ſuch Agreement with the *holy Things*, which they are ſet up to repreſent, they could not be Sacraments at all. *Epiſt.* 23. *ad Bonif.*

5. So the bleſſed Communion is made of two ſuch Elements, as can forthwith expoſe to the Sight and Senſe of all Men, the true Ground of its ſacramental and ſignificative Function. This Function is two-fold; the firſt to repreſent Chriſt's *Sufferings*; and the ſecond to repreſent the Bleſſing and the Benefit which we receive from theſe Sufferings. The firſt, I ſay, to repreſent thoſe Sufferings. This Bread and Wine could neither ſuſtain nor refreſh me, had not their intrinſical Subſtance loſt its firſt Condition and Eſtate: that is, if the one had never fallen under the *Sickle*, the *Flail*, the *Millſtone*, the *Fire*; and the other under the *Hook*, the *Feet*,

and

and the *Preſs* of Huſbandmen: Nor doth the Son of God ſave me, but by * *emptying* himſelf in a manner, for a while of his firſt Glory in Heaven; and by loſing that ſecond Life which he had taken in *Bethlehem*. This Bleſſed Saviour is not a Saviour by the Strength of all the Miracles which he did about *Judea*, nor by any thing that he could ſuffer, as long as he would keep himſelf alive, when he was faſtened to his Croſs. As the beſt Harveſt is not yet *Bread*, as long as it ſtands in the *Field*; nor is the beſt Corn *Bread* likewiſe as long as 'tis kept whole in the *Floor*; both Corn and Harveſt being no more than antecedent Matter for Man's Food. Jeſus living in *Galilee*, Jeſus teaching about the Temple, Jeſus commanding Storms and Waves when he did walk upon the Sea, if he had proceeded no farther, could not have been the Bread of Life, it muſt be Jeſus *ſuffering*, Jeſus *crucified*, Jeſus *dying*: the grinding Mill and the burning Fire have of this *Corn* made me this *Bread*; and nothing leſs than Croſs, Wounds, Death, my Lord! my God!

* Ἐκένωσε. Phil. ii. 7.

could

could of thy deareſt Son make my Saviour!

6. I ſay, ſecondly this Euchariſtical Bread is inſtituted to repreſent the Fruit and Benefit which we receive both at the holy Table, and upon all other Occaſions, from Chriſt's Sufferings, to wit, *Maintenance* and *Improvement of Life*. As without Bread and Wine, or ſomething anſwerable to it the ſtrongeſt Bodies ſoon decay; ſo without the Virtue of the Body and Blood of Chriſt, the beſt and holieſt Souls muſt infallibly ſtarve and periſh. The Body of the Lord as it was offered up to God in Sacrifice, is the Truth repreſented by the *Paſſover*: and as repreſented to us at the Holy Communion, is the Truth and Accompliſhment typified by the *Manna*. The one is, as it were, the *Seed* and the *original Principle* whence we are *born*; and the other, as the Bread wherewith we *live*. That is to ſay, as Bread and Wine do not produce, but keep up that animal Life which another Cauſe hath produced; ſo doth our Lord Jeſus by a neceſſary and continual *Supply* of Strength and Grace, repreſented by Bread and Wine, ſuſtain, improve, and ſet forward that *ſpiritual Life* and new Being

Being, which he hath procured us by his Croſs.

7. For Jeſus, the ſecond *Adam*, being ſeiz'd, as he hung on the Croſs, with that deep Sleep which God cauſed to fall upon him, gave this new Being to his Church out of that *Side* which at his Paſſion was opened: and the *Blood* and *Water*, which then guſhed out of his Wounds, are the true Principles of Life, by reaſon of which his Spouſe, the Church, may be called *Eve*, that is, true and everlaſting Liver. Before ſhe had this new Original out of her Saviour's Paſſion, her Huſband's Sleep, ſhe, by her old Extraction, was a very Daughter of Death, and a Mother of ſuch Children as could pretend to no better Inheritance, than *Curſe* and *Wrath*, Epheſ. ii. 2. By the Courſe of Nature, our Life is but a ſad Progreſs from Birth to Death; and by the Courſe of God's Juſtice a ſadder Motion, ſuch as is that of condemned Perſons from Priſon to the Place of their Execution. But whilſt we were daily paſſing on to that moſt dreadful Puniſhment, the Son of God looked on us, and took our Condemnation upon himſelf, and under it died in our ſtead.

Thus

Thus by the Death and Satisfaction of this Victim, Juſtice gave way to my Releaſe: God the Father forgave my Sin, and God the Son procured my Life. This Grace is the firſt Purchaſe of Chriſt's Blood, the firſt Irradiation of God's Mercy, and the firſt Breath of ſpiritual Life in our Noſtrils.

8. But alas! how ſoon would this firſt Life vaniſh away, were it not preſently followed and ſupported by a ſecond? how ſoon would the Removal of the former be fruſtrated by the Commiſſion of other Sins! And ſince I am no ſooner born in Sin than dead in it, how hard would it be without more Help in this corrupted Condition to keep dead *Lazarus* from Rotenneſs? Therefore the Body and Blood of Chriſt, once ſacrificed on the Croſs, (to help this firſt) procures a ſecond Life, that preſerves whomſoever it ſaves out of this ſtupid Death in Sin; it helps them out of the Puddle, where they did lie like Beaſts without Senſe of Danger or Shame; and it quickens thoſe roten Trees for the producing of better Fruit. The firſt Life, being oppoſite to *Condemnation* and eternal Puniſhment, belongs properly to the *Blood* that hath ſatisfied

ſatisfied Divine *Juſtice*, and ſo removed *Puniſhment*; and the ſecond, which is oppoſite to ſtupid and ſenſeleſs both falling into Sin and lying in it, relates properly to the *Water* that after Propitiation and Pardon waſhes and ſanctifies the Sinner. Theſe two Lives are the two firſt Effluxes, which proceeded out of Jeſus Chriſt, when his Body was pierced; and both are inſeparable, as the Blood and the Water were, which flowed together out of his Side. Let none, who finds himſelf clean from the Filth and Spots of his Sin be afraid of Puniſhment for them, *I have found a Ranſom for him*, Job xxxiii. 24. for the *Water* came not without the *Blood*. But let every one that hath a mind to be ſafe from Puniſhment which is taken off by the *Blood*, ſeek for farther Security in the purifying of himſelf from all the Uncleanneſs of Sin which the *Water* is to waſh away: for the *Blood* came not without *Water*. *Chriſt came not by Blood alone, but by Water and Blood*, 1 John v. 6.

9. Over and above theſe two Lives, whereof one conſiſts in *Pardon* and Removal of Puniſhment; the other in *Sanctification*, and enlivens us from dead

Works, ſo as not thenceforward to deſerve it as before; there remains beſides, a third *Life*, which conſiſts in an abſolute *Redemption* from Death and other Miſeries. This Life, as to the ſure Title and Right, is, together with the two other purchaſed by the ſame Sacrifice; but as to the real Uſe and Poſſeſſion it is reſerved for us in Heaven, and there *hid with Chriſt in God*, Coloſ. iii. 3. Until it be revealed, we appear as if we were dead, theſe two Jewels lying in, and being wraped about, with the dark Veils of human Mortality, till that Chriſt becoming unto us actual *Redemption*, as well as actual *Juſtice*, and actual *Sanctification*, this third Life ſucceeds to break the Cloud.

10. Now the bleſſed Saviour being by his Sacrifice the Author and Giver of theſe three Lives, ſhews himſelf by this Sacrament to be the Preſerver of them alſo; and to this purpoſe ſets up a Table by his Altar, where he engages moſt ſolemnly to feed and nouriſh our Souls with the conſtant Supply of his Mercies to the very Day of eternal Salvation, as really as he gives, and we receive theſe Elements of Bread and Wine, which are the uſual

means

means of ſuſtaining mortal Bodies until the End of this ſhort Life. *My Father worketh hitherto, and I work with him*, John v. 17. God the Father reſted indeed upon the ſeventh Day from the Work of *Creating*, and God the Son at the ſame Day from the Work of *Suffering*: but neither of them will reſt till the Day of Redemption from the Work of Preſerving, both what the Creation hath produced, and what the Paſſion hath ſaved. In the firſt Creation there is a Man, and a Woman made of the Fleſh, and as it were of the very Wounds of her Huſband: and there you find a *Tree* planted to maintain both their Life and Strength. In the Deliverance of *Egypt*, here is a People ſaved by the Sacrifice of the Paſſover; and leſt ſo many reſcued out of *Egypt* ſhould faint and ſtarve in the Deſart, there you ſee an Angel leading them the way with his *Light*, keeping them cool under the Shadow of his *Cloud*, and feeding them through all their Journey with a miraculous ſort of Meat. Jeſus is both in the Original and Progreſs of Salvation the Truth foreſhewed by theſe Figures. When he died upon the Croſs, there he fulfilled that which had been

been ſhadowed forth both by the Sleep and Wound of *Adam*, and by the killing of Paſchal Lambs: and when he feeds from Heaven with a continual Effuſion of bleſſing thoſe Souls and Lives which he hath been pleaſed to redeem by the Effuſion of his own Blood. He is the Truth both of the Tree and of the Angel, which were appointed, the one to maintain Man, and the other to keep *Iſrael*.

11. Chriſt relates to theſe four Figures as the *Body* which fulfils them; and the holy Communion relates to them on the other ſide, as an *Antitype*, that is, as one Image may relate to another, all to expreſs the ſame Object. Upon the *breaking* the one and pouring out the other of theſe conſecrated Elements, you ſee what Chriſt *hath ſuffered*, as upon the Wound of *Adam*, and the *Death* of the Paſſover, *Abel*, *Enoch*, and *Iſrael* might partly ſee what he ſhould ſuffer: And upon the nouriſhing Nature of this Bread you ſee that which others have ſeen in the *Tree* of Life; and in the Angel raining down Manna, what He would give. But this is the Advantage of the Holy Communion above all the antient Figures. *Adam* with

with his open Side, and all Sacrifices with their Blood, did foretel only Chriſt's Paſſion: and the Tree of Life with all its Fruit, and the Angel with all his Food did foretel only his preſerving Grace; whereas the Sacrament alone repreſents both his Paſſion and Preſerving, and beſides theſe, another great Myſtery, by their mutual Dependency. What we take and eat is made of a Subſtance cut, bruiſed, and put to the Fire; that ſhews my Saviour's Paſſion: and it was uſed in that manner that it may afford me wholſome Food; that ſhews the Benefit which both he gives and I receive out of this dreadful Paſſion. The Angels enjoy ſuch an Immortality, and wear ſuch Crowns as coſt God nothing, but the Pain he took to give them; ours are more precious and coſtly than ſo: our Inheritance in Heaven is not leſs than *Akeldamah*, a Poſſeſſion bought with Chriſt's Blood. In this Sacrament here is *Death* repreſented, there *Life*; the Life is mine, the Death my Saviour's: and O bleſſed Jeſus, this my Life comes out of thy Death, and the Salvation which I hope for, is purchaſed with all the Pain and Agonies which thou didſt ſuffer.

12. Here *Melchiſedeck* and *Aaron* wait upon Jeſus Chriſt at his Table, as *Moſes* and *Elias* did on the Mount: theſe two great Prieſts ſtand to foreſhew, what Chriſt alone is to perform. For there is *Aaron* the Prieſt with Blood, and here *Melchiſedeck* with Bread. There *Aaron* breaks, ſheds and *deſtroys*; here *Melchiſedeck feeds* and *bleſſes*. Nay both are one in Jeſus Chriſt. Firſt, Chriſt appears to ſacrifice (upon the Croſs) as *Aaron* did at his Altar, with Fleſh and Blood; and as in *Melchiſedeck*'s Caſe and Figure, with *his own* Fleſh, and *his own* Blood. Then as *Aaron* did uſe to enter once every Year into the *Sanctuary*, Chriſt, once for all, is aſcended into *Heaven*, thence to bleſs us, *Acts* iii. 26. And this Bleſſing is the Strength, the Food, and Refreſhment, which *Melchiſedeck* brought in a Figure; that with the Help of theſe good Things both *Abraham* and his Followers, that is, all ſincere Chriſtians may chearfully go on their Way, notwithſtanding their own Weakneſs, and all the Dangers of their Life. Thus here is a double Bleſſing which I wait for; both what *Aaron* ſhewed by his *Blood*, and what *Melchiſedeck* ſhewed by his Bread.

SECT.

SECT. IV.

Concerning the Communion, as it is not a Repreſentation only, but a Means, of Grace.

1. HItherto we have conſidered this holy Sacrament, firſt, as a ſtanding *Memorial* of that Paſſion, wherein Chriſt Jeſus once offered himſelf up to God as a *Sacrifice:* and, ſecondly, as a Sign of that nutritive and corroborative Grace (the true Efflux of that Sacrifice) by which Sign he daily offers himſelf to us under the Notion of *Meat*. *For his* Fleſh *is Meat indeed, and his* Blood *is Drink indeed*, John vi. 55. And I ingenuouſly confeſs, that the moſt general Uſe of the bleſſed Communion runs upon theſe two Notions; and that theſe two main Reſemblances between the Bread and Chriſt's Body, which qualify the conſecrated Bread (and the conſecrated Wine in the ſame Manner) to bear the Character of a Sacrament, do likewiſe ſufficiently qualify it to bear another Honour, which it enjoys, of being called the *Lord's Body*.

However, it is moſt certain, that when the Fathers call it ſo (which Chriſt himſelf taught them to do), they juſtify both His and their Speech upon the Account of *Reſemblance*; and of this Commerce (moſt uſual between *Repreſentations*, and Objects repreſented), of interchanging their own Names, read the xxiiid Epiſtle of St. *Auguſt. ad Bonif.*

2. So, for Example, in the Prophetic *Viſions* and *Dreams*, which moſt commonly were nothing elſe than extemporary Sacraments of Things then revealed by God, thoſe are moſt conſtantly ſaid to be theſe. The ſeven Ears of Corn are ſeven *Years*, by the Interpretation of *Joſeph*, Gen. xli. 26. The ſeven *Stars* are ſeven *Angels*, in the *Revelation* of St. *John* i. 20. The *Sower is the Son of Man, the Tares are the Wicked, the Harveſt is the End of the World*, in the Parables of Jeſus Chriſt, *Matt.* xiii. 37, 38, 39. If, by Chance, we meet with Pictures that repreſent the Tabernacle, or the Ornaments of *Aaron*, we uſually ſay, pointing at ſome of thoſe Figures, This is the outward Court, this is the Sanctuary, here is the brazen Altar, and there you ſee the Plate of pure Gold, that none was al-

allowed to wear, except the High Prieſt of *Iſrael:* Juſt as walking in the Palaces and Galleries of great Perſons, we ſay, without thinking, to ſpeak improperly, that we have ſeen the twelve *Sibyls*, the twelve *Cæſars*, the Temple of *Epheſus*, &c. that is, the Repreſentation of all theſe. Now it is certain, that no Viſions nor Images have ever been more intended for this End of *repreſenting*, than the true Sacraments have been; therefore it were moſt unreaſonable to think, that theſe ſacred Images ſhould want that Privilege which all other (although caſual and profane) are allowed to have, *viz.* to take the Name of their Objects. Nay, ſince the *Paſchal Lamb*, the *Circumciſion*, and the Baptiſm, have it (for one is called the *Paſſover*, the other the *Covenant*, and the other the *Burial* of Chriſt), why ſhould the holy Communion be without it? Beſides, it is not conceivable that Chriſt, who had yet in his Hands that Paſchal Bread which was called, by the Jews, the *Bread of Affliction, which their Fathers did eat in Egypt*, becauſe it was the Memorial of it, may not be underſtood after the ſame Manner; when, a Moment after, he calls it his Body.

3. Nevertheleſs, although the literal and immediate Senſe of theſe Words, *This is my Body*, comes to no more, as *Tertullian*, and St. *Auguſtine*, with many more, have, in expreſs Terms, declared; and as all antient Liturgies muſt needs underſtand it, whenſoever they call the Euchariſt, *Type*, *Image*, or *Figure*: for the proper and immediate Uſe of Images is to repreſent Things. If they chance alſo to have them in themſelves, or to convey them over to others, it is upon another Account, as being *Veſſels* or Utenſils, *&c.* which Office is extrinſical to Sacraments; nevertheleſs, I ſay, the End of the bleſſed Communion, the Exigency and pious Deſire of Communicants, and the Strength of other Places of Scripture, require a great deal more in the Euchariſt than a mere *Memorial* or *Repreſentation*.

4. 1. *The proper End of the holy Communion*; which is to make us Partakers of Chriſt in another Manner and Degree, when with Faith and Repentance we take and taſte thoſe holy Myſteries, than when, with the like Diſpoſitions, we do hear the holy Goſpel. 2. *The Exigency* and *honeſt Deſire of Communicants*; who ſeek no more for a bare Repreſentation or Remembrance of

of Chriſt crucified, at this holy Table, than *Mary* and other devout Women did for winding Sheets, or Napkins, about his Grave. I want and ſeek my Saviour himſelf; and I watch for all the Opportunities of coming to his Sacrament, for the ſame Purpoſe, that once made St. *Peter* and St. *John* run ſo faſt to his Sepulchre; becauſe I hope to find him there. 3. Laſtly, *The full Senſe and Importance of other Places in Scripture*, which allow the holy Communion a much greater Virtue than that of repreſenting only. *The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt?* 1 Cor. x. 16. For whether the Word, which we render *Communion*, be taken in an *active* Senſe, as 'tis often for *Communication*; the holy Euchariſt is a Means of communicating the Blood of Chriſt; or though we take it but in a *neuter* and *intranſitive* Senſe, yet the holy Euchariſt will be ſtill a Myſtery, wherein, one Way or other, true Chriſtians ſhall find, not a Commemoration or Repreſentation only, but a Communion alſo with the Blood ſo repreſented and remembered.

5. The real Efficacy which the holy Communion hath to convey Grace and

Bleſſing

Bleſſing on the true Chriſtian Receiver, is evidently demonſtrated by the oppoſite Efficacy it hath to convey a Curſe and Deſtruction on the Profane. *Whoſoever*, ſays St. *Paul*, *eats of this Bread unworthily*, *eats Damnation to himſelf*. Now certainly this would be as much to think *unworthily*, as to eat *unworthily* of this holy Bread, to think it might be really pernicious when it is abuſed, but not really bliſsful and ſaving in its right Uſe; and that this Bread, which we eat of, ſhould be an *effectual* Communion to procure Death, but merely *Sacramental* only to ſhew, and not to procure Salvation. St. *Paul* ſets out the Character of the unworthy Communicant, by *not diſcerning the Lord's Body*; and thereby declares him *guilty of the very Body and Blood of Chriſt*. That is to ſay, that whoſoever offers to abuſe this Sacrament, plunges himſelf into their Crime, who have abuſed Chriſt himſelf; and that that Villain goes hand in hand with *Judas*, with *Pilate*, with both *Jews* and *Romans*, who murdered him. What, therefore, can be thought of thoſe good Souls, who approach to this Sacrament with Faith, Humility, and a trembling Reverence, but that

that they will return Home as much juſtified and full of Grace after their devout, as the other ſhall full loaded with Damnation, after their impious Uſage? And that God will be as merciful in reckoning thoſe among the Righteous, *Mary*, *Joſeph*, *Nicodemus*, as he is juſt againſt theſe, when, upon this Account, he ſhuts up their Souls with the Sinners that in very Deed crucified him. And God forbid that the Body of Chriſt, who came to ſave, not deſtroy, ſhould not diffuſe as much of its *Savour of Life*, for the Life and Salvation of devout Souls, as it doth, of its *Savour of Death*, for the Death of the Impious, 2 *Cor.* ii. 16.

6. The Manner of this real Communication and Conveyance is, the great unfathomable Myſtery, which the holy Fathers have ever admired; and which therefore we neither need, nor do take upon us to explain. The Shepherds think themſelves happy with the Meſſage brought to them by an Angel, *This Day is born to you a Saviour*, Luke ii. 11. though they know nothing of the Way of his moſt miraculous Birth: and the honeſt *Iſraelites* ought not to receive Manna leſs thankfully (as they do not leſs effectually)

ally) though they know neither of what Matter, nor by what Means the Heavens, the Air, or the Clouds, can thus, every Morning, ſhed about their Tents this ſtrange Meat. I muſt not wonder, if the Ways of the Lord be unknown to me in his Miracles, ſince they are ſo very often in his moſt ordinary Works. And if *David*, though a Prophet, cannot think upon that natural Virtue which makes Bones and Veins, every Day, out of that Seed that is apparently nothing like to all theſe Parts of Man's Body; but he cries out, *I have been ſtrangely and wonderfully made!* Pſal. cxxxix. 13. who am I, to pretend to a clear Underſtanding of that hidden and incomprehenſible Wiſdom, wherewith God is pleaſed to make out of *Water*, or *Wine*, or *Bread* (in themſelves weak Elements), ſtrong and ſupernatural Organs for Mens Souls and Salvation?

7. It is true, indeed, that Bread, Wine, and Water, can, without much ado, come up ſo high as to become a Sacrament to *ſignify*; ſince the Act of *ſignifying* depends merely on *Inſtitution*. Yet this Inſtitution, ſuch as may make a Sacrament, muſt needs proceed both from a Divine and Al-

Almighty Origin *Divine*, I ſay, to give a ſacred Character; and *Almighty* withal, to juſtify and maintain it. For Example; after the Flood, no Man or Angel had Authority to make of the Rainbow a Myſtery, that ſhould ſignify the World's Preſervation from drowning: and if either Men or Angels had taken on them that Liberty, none of them had the Power to make it true; that is, to make it a ſtanding infallible Evidence, that the World ſhall never periſh by Water. So, in the Church, neither Apoſtles nor Biſhops have any more Right to confer either upon the *Water* of Baptiſm, or upon the *Bread* and *Wine* of the holy Communion, a ſacramental or repreſentative Office, than they have Power to make good their Repreſentation by conferring the Bleſſings promiſed by it. And it is ſpecially to this Purpoſe, that moſt of the Expreſſions and Epiphonemas of the holy Doctors are to be underſtood, when they ſtand ſometimes amazed at the infinite Power of God, either in the Inſtitution, or the Uſe, of theſe Myſteries: God alone being able to raiſe Water, or Blood, or any Thing elſe, to the Order of *Sacraments*. But to raiſe them a Step higher, that is, to the Dignity

nity of ſtanding for true *Means* and *Inſtruments*, which may convey on us thoſe Graces which, by their proper Inſtitution, they repreſent; there is the Finger of God indeed, and there is a fitter Matter for Mens Admiration, than Mens Knowledge.

8. Here, then, I come to God's Altar with a full Perſuaſion that theſe Words, *This is my Body*, promiſe me more than a Figure; that this holy Banquet is not a Repreſentation made of outward Shews without Subſtance; and that it is not ſo dangerous a Myſtery, but that the religious Uſe of it may convey to me (at the leaſt) as many, and as great Bleſſings, as the profane Abuſe of it may throw on the Abuſer Plagues and Curſes. But how theſe Myſteries become, in my Behalf, the ſupernatural Inſtruments of ſuch Bleſſings, it is enough for me to admire. One Thing I know (as ſaid the blind Man, after he had received his Sight, St. *John* ix. 25.) *He laid Clay upon mine Eyes, and behold I ſee.* He hath bleſſed and given me this Bread, and my Soul receiveth Comfort. I verily believe that Clay hath nothing, in itſelf, that could have wrought ſuch a Miracle, as *Iſrael* never

never ſaw the like: and I know as much of this Bread, that it is not ſuch a Jewel as may contain in its Subſtance, or impart from itſelf to others, Grace, Holineſs, and Salvation, which is the Juice and the Subſtance of Chriſt's Body. Only I am perfectly ſatisfied, that 'tis the conſtant Way of God, to produce his greateſt Works, at the Preſence (though not by the Virtue) of the moſt uſeleſs Inſtruments. At the very Stroke of a Rod, he parted once in two the Red-Sea. At the blowing ſome Trumpets, he tumbled down maſſy ſtrong Walls. At ſome few Waſhings in *Jordan*, he cured *Naaman* of a Plague, which naturally was incurable: and as ſoon as but a Shadow did paſs by, or ſome Oil was dropped down, or ſome Clothes were touched, preſently Virtue went out, not of Rods, or Trumpets, or Shade, or Clothes, but of himſelf. *Virtue*, ſays he, *is gone out of me*: and thus he cured the Sick, *&c.* Since, then, he hath inſtituted and adopted unto himſelf the Sacraments of the Goſpel as the Repreſentative of his ſacred Body and Blood; why may he not take the ſame Courſe for the diſpenſing of his Mercies, at the Uſe of his Ordinances?

And

And why ſhould not his very Body pour out Effuſions of Life, as well when we take in his Sacraments, as when others did touch his Clothes, which ſurely had leſs Privilege?

9. Under the Law, the right Hand of the Lord had the Pre-eminence, the right Hand of the Lord brought theſe mighty Things to paſs, either when the Red Sea opened a Way for *Iſrael*, or when the Rock of *Horeb* poured Rivers to refreſh them. Now under the Goſpel, it is Chriſt himſelf, with his Body and Blood once offered to God upon the Croſs, and ever ſince ſtanding before him in Heaven as the *Lamb ſlain*, Rev. v. 6. who fills his Church continually with the Propitiations and Perfumes of his Sacrifice, when, after the receiving of the holy Sacrament, faithful Communicants return home richer than they came, with the firſt Fruits of Salvation. For baptiſmal *Water*, and conſecrated *Bread* and *Wine*, can contribute no more to it, than the Rod of *Moſes*, or the Oil of the Apoſtles did, which was no more than their *Motion*, and their *Preſence*. But yet, ſince theſe ſimple Motions, and inconſiderable Preſences, are ſo cloſely attended by Chriſt's Inſtitution and Work-

Working, that he is pleaſed to attribute to them the Bleſſing wrought out by himſelf, 1 *Pet.* iii. 21. O my God! whenſoever thou wilt bid me *go and waſh in Jordan*, or be *baptized and waſh away my Sin*, I will doubt no more to be made clean, either of my Leproſy, or of my Sins, than if I had been bathed in thy Blood: and whenſoever thou wilt be pleaſed to ſay unto me, Go, take and eat this Bread, which I have bleſſed, and which now I have given thee, I will doubt no more of being fed with the true Bread of Life, than if I were eating thy very Fleſh.

10. In this Manner faithful Communicants eat as effectually of the Body of Jeſus Chriſt, by receiving its Strength and Virtue, as the Saints eat of the Tree of Life, *Rev.* xxii. 2. becauſe they did eat the Fruit of that Tree; or *Iſrael* did drink of the Rock, 1 *Cor.* x. 4. becauſe they did drink of the Stream that flowed from it. Once my Saviour could ſay, that ſome Body had touched him, though he had touched but his Clothes, becauſe a Woman had reached both her Faith and her Hand ſo near as to be healed by the Divine Warmth and Virtue that proceeded then

then out of him, as if ſhe had touched his very Fleſh. The Truth is, we really touch, have, or enjoy, the Thing itſelf, when we are within that Diſtance, where we may enjoy its Virtue. So the Church was *clothed with the Sun*, Rev. iii. 1. becauſe ſhe had all about her its Brightneſs; and by the holy Baptiſm we are ſaid to *put on Chriſt*, Galat. iii. 27. becauſe we then receive the Robes of his Righteouſneſs, and that which was typified by that Garment which God made of Skins (which implies the Death of Victims) to cover *Adam*'s Nakedneſs.

11. This Victim having been offered up both in the Fulneſs of Times, and in the midſt of the habitable World, which properly is Chriſt's great Temple, and thence being carried up to Heaven, which is his proper Sanctuary, thence he ſpreads all about us Salvation, as the Burnt Offering did its Smoke; as the golden Altar did its Perfumes; and as the burning Candleſtick its Lights. And thus Chriſt's Body and Blood have every-where, but eſpecially at the holy Communion, a moſt true and *real Preſence*. When he offered himſelf upon Earth, the Vapour of his Atonement went up, and darkened the very

very Sun; and, by rending the great Veil, it clearly ſhewed he had made a Way into Heaven. Now ſince he is gone up into Heaven, thence he ſends down on Earth the Graces that ſpring continually both from his everlaſting Sacrifice, and from the continual Interceſſions which attend it. So that it is in vain to ſay, *Who will go up into Heaven?* ſince, without either aſcending or deſcending, this ſacred Body of Jeſus fills with Atonement and Bleſſing the remoteſt Parts of this Temple.

12. Of theſe Bleſſings, Chriſt from above is pleaſed to diſpenſe, ſometimes more, ſometimes leſs, into theſe *inferior Courts of the People*, either according to the ſeveral Degrees of their Faith, or according to the ſeveral Ways and Times which he hath appointed to them, for preſenting themſelves nearer to him. All Worſhipers do not come to him with the ſame Faith; not have all Seaſons and Ways (though approved and appointed by him) the ſame or equal Privilege: and his Ordinances in the Church, as well as his Stars in Heaven, differ in Glory one from another. *Faſting*, *Prayer*, *Hearing* of the Word, public and private *Services*, and

and all like holy Duties, are all very good Veſſels to draw Water from this Well of Salvation; but yet they are not all equal. The bleſſed Communion muſt exceed as much in Bleſſings, when well uſed, as it exceeds in Danger of a Curſe, when it is not. *In Places*, ſays God, *where I record my Name, there will I come to thee, and bleſs thee*, Exod. xx. 24. But in thoſe Places and Ordinances which he hath, in eſpecial Manner, ſet out to record his *Paſſion*, and to renew the Sacrifice of his Body; he will certainly come with ſuch a Fulneſs of Bleſſings as attend this ſacred Body, which is the proper Seat of Bleſſings; the Bread which we do break being the Communion of his Body; juſt as the eating of *unleavened Loaves* were (out of *Jeruſalem*) the Communion to the *Paſſover*, which was the Type of Chriſt crucified. *Chriſt our Paſſover*, ſays the Apoſtle, *is ſacrificed for us; therefore let us keep the Feaſt*, &c. 1 Cor. v. 7, 8.

13. Our Life, in general, is the Time of this Feſtival; and the bleſſed Communion is the Bread and Wine of the Banquet. Therefore as they of *Iſrael*, who, for ſome lawful Impediment, could

not

not eat the Lamb in *Jeruſalem*, nor durſt, becauſe of the Law, ſacrifice and eat it at Home, had, nevertheleſs, the Benefit both of the *Paſſover*, and other holy Things of the Temple, by virtue of private Feaſtings, which they were allowed to keep with unleavened Bread, and bitter Herbs, in the Country. Our Euchariſtical Eating ſupplies now this very Office; and derives on worthy Communicants, as far as their Salvation is concerned, the Virtue of Chriſt's Sacrifice, in as large and ſaving a Manner as if they were preſent at his Altar, and at the Hour of his Paſſion. *The Lord bleſs them out of his holy Seat.* For then it was the Kindneſs of the Lord towards his firſt People (as certainly he hath no leſs Mercy for the ſecond), *virtually* to diffuſe the Propitiation and Strength of holy Things from his Palace into their Tents, and to bleſs them both *inherently* with all the Graces, and *imputatively* with all the Right which could be conferred on them, whoſe Fault 'tis not, if they cannot either eat the *Paſſover* near the Temple, or wait upon Chriſt at his Croſs.

14. Thus this great and holy Myſtery unites and communicates the Death of the

the Lord, both as *offering himſelf to God*, and as *giving himſelf to Men*. As he offered himſelf to God, it enters me both into that myſtical Body, which is reputed as dead with Chriſt; and into their Society, Privilege, and Communion, for whom he was pleaſed to die: it ſets me among the precious Stones of *Aaron*'s Ephod, *Exod.* xxviii. cloſe to the Breaſt, and on the very Shoulders of that Eternal Prieſt, whilſt he offers up himſelf, and intercedes for his ſpiritual *Iſrael*; and by this Means it conveys to me the *Communion of his Sufferings*, Phil. iii. 10. whence will infallibly proceed another Communion in all his Graces and Glories. Under the ſecond Notion, as *he offers himſelf to Men*; the holy Euchariſt is, after the Sacrifice for Sin, the true Feſtival and Sacrifice of Peace Offerings, and the *Table* purpoſely ſet up to receive thoſe Mercies that are ſent down from the *Altar*. *Take, and eat, this is my Body which was broken for you. And this is the Blood that was ſhed for you.*

15. Here then I wait at the Lord's Table, that both *ſhews* me what an Apoſtle, who had Heaven for his School, had the greateſt Mind to ſee and learn; and

and offers me the richeſt Gift that a Saint can receive on Earth, the *Lord Jeſus crucified.*

SECT. V.

Of the bleſſed Communion, as being a Pledge *of the Happineſs and Glory to come.*

1. THE bleſſed Communion opens ſuch a Treaſure of Bleſſings on the two Sides which look towards the paſt or preſent Time (as I have conſidered it), as it may very well take up both all the Eyes of Cherubims in beholding the Myſteries, and all the Hands of the numerous *Iſraelites* in gathering up all the Manna that it contains; yet it hath one other Side or Proſpect more, which goes beyond the two former, as much as the future Bleſſings exceed the preſent, and as the Glory which we hope for exceeds the ſmall Degree of Grace which we poſſeſs. The bleſſed Communion, which is a ſpecial Inſtrument ordained by Chriſt, both to preſent anew (as to our Uſe) his *Paſ-*

ſion, and to convey on us the *preſent Graces* which flow out of this Paſſion, doth therewithal aſſure us likewiſe of all the *Happineſs to come*, whereof the received Graces are a hopeful *Earneſt*, and this Sacrament, under this third Notion, is a certain *Pledge*.

2. Now, though what is given beforehand for *Earneſt*, and what is engaged by way of *Pledge*, come all to one, in Point of Validity and Obligingneſs; yet they quite differ, many Times, both in their Uſe, and in their intrinſical Value. Whence it comes to paſs, that *Earneſts* may be allowed upon *Account* for Part of that *Payment* which is promiſed; whereas *Pledges* are recalled and taken back; as the *Seal* and *Staff* of *Judah* once were, *Gen.* xxxviii. Thus, for Example, Zeal, Charity, and thoſe Degrees of Holineſs which God beſtows at the Uſe of holy Sacraments, will remain ſtill ours in Heaven, and there make Part of our Happineſs; whereas the Sacraments themſelves ſhall be kept back, and ſhall not appear more in Heaven than did the cloudy Pillar in *Canaan*, or do now the Shadows of the Law under the Time of the Goſpel. Certainly we ſhall have no

Need

Need either of theſe ſacred Images of Chriſt, when we ſhall ſee him Face to Face, or of theſe Pledges to aſſure us of that Glory, which is to be revealed, when we ſhall actually poſſeſs it. But till that Day, the holy Communion hath this third Uſe, namely, of being a Pledge and an Aſſurance from the Lord, that, in his good Time, he will crown us with everlaſting Happineſs.

3. Our bleſſed Saviour pointed at it when he ſaid to his Diſciples (the holy Cup being in his Hand), that he would drink no more of that Fruit, till he ſhould drink it new in the Kingdom of his Father, *Luke* xxii. 18. In the real Purpoſe of God, his Church and Heaven go both together; that being the Way that leads to this, as the holy Place to the Holieſt; and both *holy Place*, and *Holieſt*, come to this one Thing, which Chriſt calls the *Kingdom of God*. Let them not, whom he hath invited to eat and drink at *Abraham's Table*, trouble themſelves about the Room where our bleſſed Saviour will feed them: for though it were but in this inferior Part of the Kingdom, where this Patriarch was *faithful*, it is a ſufficient Aſſurance that, in Time, he will alſo make

them ſit in that other Palace, where this holy Man is now *happy:* And whoſoever are admited to the *Dinner* of the Lamb ſlain, *Matt.* xxii. 4. unleſs they be wanting to themſelves, muſt not doubt of being admited to that Weding *Supper* of the ſame Lamb, who once was dead, but now is *living for ever*, Luke xiv. 16. Rev. xix. 9.

4. The Conſequence and Connexion that theſe two Feſtivals have one with the other, was moſt ſweetly alluded to by our Saviour, when he aſked the Diſciples, who talked of ſiting at his right Hand in his Glory, whether they could paſs to it through the ſame *Baptiſm*, and the ſame *Cup*, Mark x. 37, 38. And St. *Paul* meant as much, when he ſaid, that by the holy Euchariſt we ſet forth the Lord's Death *till he come*, 1 Cor. xi. 26. Both referring and continuing this holy Myſtery to the ſecond *Coming* of Chriſt; not only as to the End where it muſt ceaſe, but chiefly to the Scope that it looks to; and to that Happineſs at his Coming, where it muſt be fulfilled. And truly, ſince our Saviour ſcarce ever ſpeaks of his own Death, but as a Forerunner and Preparative to his Reſurrection, and often joins in one Clauſe,

Clauſe, and delivers, as it were, with one Breath, both his Crucifixion and his Glory, *Mark* x. 34. it is very fit, unleſs we put aſunder theſe two Things, which Chriſt commonly did put together, that the Sacrament which he inſtituted purpoſely to repreſent the one, which is already accompliſhed, ſhould, at the leaſt, caſt an Eye towards the other which we look for.

5. Nay, it muſt look and lead that Way upon another and much ſtronger Neceſſity. Our Saviour hath given us three Kinds of Life by his Paſſion, and he promiſes to nouriſh and maintain us in every one of them, by theſe Tokens of *Bread* and *Wine*, which he hath made his Sacrament. This Sacrament affords Help and Improvement for two, as 'tis ſaid before; but there is a third more, that we are not yet come to: this is that eternal Life, for which this preſent World is too vile an Element, and we ourſelves, as yet, too vile Veſſels. Till we acquire, by Grace and pious Endeavours, a greater Perfection; and till we grow to that Stature as may fit us to bear up that Weight of eternal Glory; we are neither of Age to enjoy our Inheritance, nor of Ability

to manage well that great Eſtate, and wear thoſe noble Ornaments that attend it: and therefore it lies hidden from us with Chriſt in God, and as it were under his Cuſtody. *I know whom I have believed, and I am perſuaded he is able to keep that which I have commited unto him againſt that Day*, 2 Tim. i. 12. that is, by Faith we depoſit this great Treaſure in the Hands of God to keep; and God by this Sacrament aſſures us, and engages himſelf, that he will both keep it ſafe for us, and reſtore it to us whenſoever we are fit for it.

6. This third Uſe is the Crown and the Accompliſhment of the two other: and though the Sacrament hath three Faces, and looks three ſeveral Ways, the paſt, the preſent, and the future; yet, as to the main End, theſe three aim at one and the *ſame Glory*. The firſt Uſe of this Sacrament is, to ſet out as new and freſh the great and holy Sufferings which have purchaſed our Title to everlaſting Happineſs; the ſecond is, both to repreſent the Quality, and to afford us the Help of all neceſſary Graces (true Effluxes of theſe Sufferings) to capacitate us towards it; and the third is, to aſſure us, that when we are capacitated by theſe Graces,

Graces, God and his Chriſt will faithfully ſurrender to us the Purchaſe itſelf, that is, eternal Happineſs: and theſe three Parts, put together, make up the proper and true Senſe of theſe Words, *Take and eat, this is my Body.* For the conſecrated Bread is not ſaid to be the Lord's Body only becauſe it repreſents the Lord's Body, but becauſe alſo, as to our preſent Uſe on Earth, it doth as good as exhibit it; and as to our Happineſs in Heaven, bought with the Price of this Body, it is the moſt ſolemn Inſtrument to aſſure our Title to it.

7. Thus the conſecrated Elements are no more the Body and Blood of Chriſt, in that Senſe, than Pictures and Maps ſet about Rooms are commonly called *Kings* and *Countries*, only becauſe they repreſent them; but as Patents alſo granted by Kings, or other Deeds and Evidences left in our Houſes by our Anceſtors, are called Lands, Eſtates, and Manors, becauſe they convey over to us, moſt really, both the Title and Poſſeſſion of all the Goods which they mention. Repreſent to your Mind *Jacob* dividing among his Children every Parcel of his Eſtate, and withal ſurrendering the Titles that be-

long to each Diviſion; Take thou this, *Joſeph*; this is the *Field* which my Grandfather *Abraham* bought of *Hephron*; and you, *Manaſſeh*, come you hither; this is the *Land* which I got from the *Amorite*. It is moſt certain, that the ſurrendering of ſuch Inſtruments (although in themſelves but Papers or Parchments), is, in very Deed, nothing leſs than giving away the very Lands: and Deeds and Lands may very well go together under one Name, ſince by giving, whether Deeds or Lands, whether Patents or Privileges, Fathers and other Benefactors do both intend and effect the ſame Thing. If it happen ſometimes among Men, that Right and Poſſeſſion take not one Way; that our beſt Titles are laid aſide, and that we cannot enjoy thoſe Eſtates, whereof either our Kings or Fathers have left us moſt clear Evidences; this falls out ſo by unhappy Rencounters, of either Weakneſs, or Injuſtice, or Ignorance, which are not to be found in Chriſt. Here then Chriſt our bleſſed Saviour being deſirous before his Death, as by a Deed of his laſt Will, to ſettle upon his true Diſciples both ſuch a Meaſure of his Grace in this Life, as might, in Part, make them holy, and

after

after this Life ſuch a Fulneſs of all Bleſſings, as might make them eternally happy; he delivers into their Hands, by way of Inſtrument and Conveyance, the bleſſed Sacrament of his Body and Blood (the true Root and Stem of all Bleſſings), in the ſame Manner, as to his Intention, but in a ſurer Way, as to the Event and Effect, as Kings uſe to beſtow Dignities by the beſtowing of a *Staff* or *Sword*; and Fathers paſs as much as they pleaſe of their Eſtates on their Children, by giving them ſome few *Writings*.

8. The true Reaſon of all this is, becauſe the Giver is not able to transfer into his Friends Hands Houſes and Lands, becauſe they are of an immoveable Nature; and therefore this muſt be ſupplied by ſubſtituting, inſtead of Lands, ſome Ceremonies, Forms, or Tokens, which may viſibly paſs from Hand to Hand; and ſhew, to all Ends and Purpoſes, both the Intention that the one hath to paſs away, and the Power which the other hath to take and enjoy what is given him. Now Chriſt and his Eſtate, his Happineſs and his Glory, his Eternity and his Heaven, are not Things that may be moved more eaſily, than the Mountains

on the Earth; and therefore not to be diſpoſed of in any other real Manner, than great immoveable Eſtates are. Therefore as the Kingdom of *Iſrael* was once conferred upon *David*, with ſome Drops of that ſacred Oil which *Samuel* poured on his Head, 1 *Sam.* xvi. 13. ſo the Body and Blood of Jeſus Chriſt is in *full Value*, and Heaven with all its Fulneſs is in *ſure Title* inſtated on true Chriſtians by thoſe ſmall Portions which they receive at the bleſſed Communion: the Miniſter of Chriſt having, as to this Effect, as much Power from his Maſter for what he acts, as any Prophet or any Angel ever had for what they did.

9. Hence it appears, what Crime it is, *not to diſcern the Lord's Body*. It is to do worſe than *Eſau* did, who ſold his Birthright for a Trifle; it is to value, at the ſame Rate, the Anointing of a *Prophet*, and the Compoſition of a *Perfumer*; it is to take the Lord's Body for a deſpicable Morſel of Bread; in a Word, 'tis to perform the Action of a Beaſt, that devours but the groſs and earthy Matter of this Sacrament, and to have nothing of a Chriſtian or rational Creature, who elevates his Soul to that Body, which by Chriſt's

Inſtitution it repreſents, and to the Price of that Body, which it promiſes. For ſince the proper Eſſence of ſacred Signs or Sacraments conſiſts not in what they *are* in their Nature, but in what they *ſignify* by Divine Inſtitution; hence it happens infallibly, that when the Sacraments are abuſed, the Injury muſt needs light not upon them, in their own natural Being, *Bread*, *Wine*, and *Water*, which upon this Account are not at all conſiderable, but upon the holy Myſteries, the Body and Blood of Chriſt himſelf, who is the main Object of their formal Being, that is, their Signification. And therefore the Apoſtle ſpeaks moſt exactly, when he ſays, that whoſoever eats of this *Bread unworthily*, doth not *diſcern*, or doth not ſanctify, but uſes, as a common and profane Thing, the very Body of Jeſus Chriſt.

10. In this profane Want of Diſcerning, 'tis hard to ſay, whether the Sin or the Puniſhment be the greater: for the Sin is abominable; ſince not the *Bread*, but Chriſt himſelf, ſuffers the Wrong; the *Bread* being not here concerned at all, nor more abuſed by the Villain that abuſes the *Sacrament*, than is the Earth, the

the Water, or any other common Matter of human Bodies by the Murderer that kills a *Man*; or than are Braſs and Marble by the Rebels, who pull down their Princes *Statues*; or than Parchment, Paper, and Ink, by that unnatural Son, who tears and tramples upon the Deeds, and the laſt Will of his Father. Only there is this Difference, that in theſe laſt Inſtances the Outrage proceeds but from the Earth, the Braſs, the Marble, the Paper, and other ſuch common Matter, to the Man, King, or Father's Perſons, who ſhould have been conſidered, and who alone ſuffer the Wrong; whereas, in abuſing the bleſſed Sacraments, the Sin flies a great deal higher, namely, to the very Face of Jeſus Chriſt, for whoſe Body and Blood they ſtand. So that, as the holy Communion is not expoſed in the Church under the Notion of Bread and Wine, the faithful Communicants do appear there to receive Chriſt, and the Faithleſs to abuſe him.

11. But if his Attempt is impious, the Puniſhment that attends it is moſt dreadful. It is a very ſad Miſchance when Dogs or Apes tear, like looſe Paper, all to Fitters, the Titles and Aſſurances of a good

good Eſtate: and who would not pity that Wretch, who, in his mad Paſſion, had thrown into the Sea the very Keys which were given him, to juſtify the Propriety of vaſt Treaſures in ſuch Houſes as theſe Keys might open? Blind Villains, ye cannot diſcern, either among theſe Papers the original *Deeds* of your Eſtate, or among all theſe Inſtruments the *Keys* that might both aſſure and give you Admitance to immenſe Riches. Whenſoever ye eat of this Bread, and drink of this Cup, thus unworthily, *unhappy* Men, ye do not diſcern the Pledges of your *Salvation*; nay, moſt *impious* as ye are, ye neither diſcern, nor will honour, the Body and Blood of your *Saviour*, which would bring Salvation to you. At once, both *impious* and *unhappy* Men, ye deſpiſe and caſt away from you both the *Salvation* and the *Saviour!*

SECT. VI.

Of the Holy Euchariſt, as it implies a Sacrifice. And, firſt, of the Commemorative Sacrifice.

1. IT is a certain Truth, that there never was, on Earth, a true Religion without ſome kind of Sacrifices; and 'tis a very great Lie to ſay, that now the Chriſtians ſhould want them. The *Jews* and the *Pagans*, who firſt aſperſed the Church of Chriſt with this Slander, did it upon ſuch a Reaſon as became them, becauſe they ſaw neither Altars ſet up, nor Beaſts ſlain and burnt among them. Thus the *Pagans* accuſed the *Jews* of adoring nothing but Clouds, becauſe they had no Gods of Stone or Silver in their Synagogues; and thus ſilly Men may think now, that the World is deſtitute of Angels, becauſe they do not appear ſo often as they did, in antient Times, in the Shape and Forms of Men. The Truth is, as what appeared like a Body, was not an Angel; nor what was Stone, or Silver, could be a God; neither the Slaughter of poor Beaſts could ever be true

true Sacrifice. *Thou delighteſt not in Oblations; the Sacrifice of God is a broken Spirit.* Many among the *Jews*, much leſs quick-ſighted than the Prophets were, confeſſed as much; nor certainly could any Reaſon permit them to imagine, that Fleſh and Blood, which in all their Scripture paſſes both for the weakeſt and the vileſt of Things, could be the beſt and the ſoundeſt Part of Sacrifices.

2. Of all the carnal Sacrifices, which the *Jews* do reduce to ſix Kinds (beſides many more Oblations), none ever had any ſaving Reality, as to the waſhing away of Sins, but in Dependence on Jeſus Chriſt our Lord: and as to our Service and Duty towards God, which they were alſo to repreſent, none had this ſecond End ſo fully performed under the Law as it muſt be under the Goſpel. The bleſſed Communion alone, when whole, and not mutilated, concenters and brings together theſe two great Ends (full Expiation of Sins, and acceptable Duty to God), towards which all the old Sacrifices never look'd, but as either ſimple Engagements, or weak Shadows. As for the firſt, which is Expiation of Sins, 'tis moſt certain, that the Sacrifice of

of Jeſus Chriſt alone hath been ſufficient for it; and that if all, both Men and Angels were joined to it, it were not to add to, but to receive from, its Fulneſs. It is moſt certain alſo, that this great Sacrifice being both of an infinite Virtue to ſatisfy the moſt ſevere Juſtice, and of an infinite Virtue to produce, at once, all the Effects that can be expected of it; it were Impiety to think it ſhould need to be done again, as weak and infirm Cauſes muſt, in order to make up by Degrees, and at ſeveral Times, their full Effects. This was, perhaps, the Want of Faith, which the holy Scripture taxes in *Moſes*, Numb. xx. 12. (which it is hard to find in any Thing elſe) to ſtrike a ſecond Time, and without Order, that myſterious Rock, which to ſtrike once had been enough; for this ſecond Blow could proceed but of a faithleſs Miſtruſt that the firſt, which alone was commanded, could not ſuffice. But it were a much greater Offence, both againſt the Blood of Chriſt, to queſtion its infinite Worth, and againſt the Infiniteneſs and Immenſity of this Worth, to charge it with ſome Emptineſs, which any Reiteration could fill up. Therefore as the expiatory Sacrifice,

crifice, which Chriſt offered upon the Croſs, was infinitely able to do at once whatever an infinite Number of other Sacrifices had been able to do, either all together at one Time, or each of them ſeverally, during the Succeſſion of all Ages, the Offering of it muſt needs be One only; and the Reiteration of it were not only ſuperfluous as to its real Effect, but alſo moſt injurious to Chriſt in the very Thought and Attempt.

3. Nevertheleſs this Sacrifice, which by a *real Oblation* was not to be offered more than once, is, by an euchariſtical and devout Commemoration, to be offered up every Day. This is what the Apoſtle calls, *to ſet forth the Death of the Lord*; to ſet it forth, I ſay, as well before the Eyes of God his Father, as before the Eyes of all Men; and what St. *Auſtin* did explain, when he ſaid, that the holy Fleſh of Jeſus Chriſt was offered up in three Manners; by *prefiguring Sacrifices* under the Law, before his Coming into the World, in *real Deed* upon the Croſs; and by a *Commemorative Sacrament* after he is aſcended into Heaven. All comes to this firſt, that the Sacrifice, as 'tis itſelf and in itſelf, can never be reiterated; yet, by way of devout

Ce-

Celebration and Remembrance, it may, nevertheleſs, be reiterated every Day. Secondly, That whereas the holy Euchariſt is by itſelf a *Sacrament*, wherein God offers unto all Men the Bleſſings merited by the Oblation of his Son, it likewiſe becomes, by our Remembrance, a kind of *Sacrifice* alſo; whereby, to obtain at his Hands the ſame Bleſſings, we preſent and expoſe before his Eyes that ſame holy and precious Oblation once offered. Thus the antient *Iſraelites* did continually repreſent, in their ſolemn Prayers to God, that Covenant which he had made once with *Abraham*, *Iſaac*, and *Jacob*, their Forefathers. Thus did the *Jews*, in their Captivity, turn their Faces towards either the Country, or the Temple, where the Mercy-Seat and the Ark were, which were the Memorial of his Promiſes, and the ſacramental Engagement of his Bleſſings. And thus the Chriſtians, in their Prayers, do every Day inſiſt upon, and repreſent to God the Father, the meritorious Paſſion of their Saviour, as the only ſure Ground, whereon both God may give, and they obtain, the Bleſſings which they do pray for. Now, neither the *Iſraelites* had ever Temple, or Ark,

or

or Mercy-Seat, nor the Chriſtians have any Ordinance, Devotion, or Myſtery, that may prove to be ſuch a bleſſed and effectual Inſtrument, to reach to this everlaſting Sacrifice, and to ſet it out ſo ſolemnly before the Eyes of God Almighty, as the holy Euchariſt is. *To Men* it is a ſacred *Table*, where God's Miniſter is ordered to repreſent, from God his Maſter, the Paſſion of his dear Son, as ſtill freſh, and ſtill powerful, for their eternal Salvation; and *to God* it is an *Altar*, whereon Men myſtically preſent to him the ſame Sacrifice as ſtill bleeding, and ſtill ſuing for Expiation and Mercy. And becauſe it is the High-Prieſt himſelf, the true Anointed of the Lord, who hath ſet up, moſt expreſly, both this *Table* and this *Altar* for theſe two Ends, namely, for the Communication of his Body and Blood to Men, and for the Repreſentation and Memorial of both to God; it cannot be doubted but that the one muſt be moſt advantageous to the penitent Sinner, and the other moſt acceptable to that good and gracious Father, who is always pleaſed in his Son, and who loves, of himſelf, the repenting, and the ſincere Return, of his Children, *Luke* xv. 22.

4. Hence

4. Hence one may ſee both the great Uſe and Advantage of more frequent Communion, and how much it concerns us, whenſoever we go to receive it, to lay out all our Wants, and pour out all our Grief, our Prayers, and our Praiſes, before the Lord in ſo happy a Conjuncture. The primitive Chriſtians did it ſo, who did as ſeldom meet to preach or pray, without a Communion, as did the old *Iſraelites*, to worſhip without a Sacrifice. On ſolemn Days eſpecially, or upon great Exigencies, they ever uſed this Help of ſacramental Oblation as the moſt powerful Means the Church had to ſtrengthen their Supplications, to open the Gates of Heaven, and to force, in a Manner, God and his Chriſt to have Compaſſion on them. The People of *Iſrael*, for the better Performance of Prayer and Devotion, went up to the Tabernacle and the Temple, becauſe (beſides other Motives) both theſe were Figures of that Body which was to be ſacrificed: wherefore Chriſt calls his Body *this Temple*, John ii. 19. and the firſt Chriſtians went up to their Churches, there to meet with theſe Myſteries, which do repreſent him both as already ſacrificed, and yet as, in ſome

ſome ſort, offering and giving up himſelf. Thoſe in worſhiping ever turning their Eyes, their Hearts, their Hopes, towards that *Altar* and Sacrifice, whence the High-Prieſt was to carry the Blood into the *Sanctuary*; and theſe looking towards the Croſs and their crucified Saviour there, through his Sufferings hope for a Way towards Heaven; being encouraged to this Hope by the very *Memorial* which they both take to themſelves, and ſhew to God, of theſe Sufferings. Laſtly, Jeſus, our eternal Prieſt, being from the Croſs, where he ſuffered without the Gate, gone up into the true Sanctuary, which is Heaven, there above doth continually preſent both his Body in *true Reality*, and as *Aaron* did the twelve Tribes of *Iſrael* in a *Memorial*, Exod. xxviii. 29. And, on the other Side, we beneath, in the Church, preſent to God his Body and Blood in a *Memorial*, that under this Shadow of his Croſs, and Image of his Sacrifice, we may preſent ourſelves before him in very Deed and *Reality*.

SECT.

SECT. VII.

Concerning the Sacrifice of our own Perſons.

1. IT is either the Error or the Incogitancy of too many Chriſtians, which makes them ſometimes believe, and oftener live, as if under the Goſpel there were no other Sacrifice but that of Chriſt upon the Croſs. It is very true, indeed, there is no other, nor can there be any other ſufficient and proper for this End, of *ſatisfying* God's Juſtice, and *expiating* our Sins, *I have troden the Wine-preſs alone, and of the People there was none with me; I looked, and there was none to help*, Iſai. lxiii. 3, 5. In this Reſpect, though the whole Church ſhould in a Body offer up herſelf as a Burnt Sacrifice to God, yet could ſhe not contribute more towards the bearing up, or bearing away *the Wrath to come*, than all thoſe innocent Souls who ſtood near Jeſus Chriſt when he gave up the ghoſt, did towards the darkening of the Sun, or the ſhaking of the whole Earth. But that which is not ſo much as uſeful, much leſs *neceſ-*

ſary

ſary to this eternal Sacrifice, which alone could *redeem* Mankind, is indiſpenſibly both neceſſary and uſeful, that we may have a Share in this *Redemption*. So that if the Sacrifice of ourſelves, which we ought to offer up to God, cannot *procure* Salvation, it is abſolutely neceſſary to *receive* it.

2. As the old Law never introduced *Aaron* officiating before the Lord, without the whole People of *Iſrael*, repreſented both by the twelve Stones on his Ephod, and the two other on his Shoulders, *Exod.* xxviii. 12, 30. The Goſpel moſt commonly deſcribes Jeſus Chriſt and his Church, not only as two Parties, that do nothing the one without the other, but ſometimes alſo as one Perſon alone; as, particularly, 1 *Cor.* xii. 12. Chriſt acts, officiates, and ſuffers, for his Body, in that Manner that doth become the Head; and the Church imitates and follows all the Motions and Sufferings of this heavenly and holy Head, in ſuch a Manner as is poſſible to its weak Members.

3. The main, if not the whole Divinity of St. *Paul*, as well in Point of Faith, as of Chriſtian Life, runs upon this *Conformity*

formity both of Actions and Sufferings; and that of St. *John*, likewiſe, upon this ſame *Communion*. The Truth is, our Saviour had neither Birth, nor Death, nor Reſurrection, here on Earth, but ſuch as we ought to *conform* ourſelves to; as he hath neither Aſcenſion, nor Throne, nor everlaſting Life, nor Glory, but ſuch as we may alſo have in Heaven *common* with him.

4. This *Conformity* or Likeneſs to Chriſt, which (as the *Hebrews* uſe to ſpeak) is *the Foundation and Pillar*, that is, the grand Principle of the whole Chriſtian Inſtitution, relates more directly to our Duty about his *Sufferings*, and then to our Happineſs about his *Exaltation*. And the *Communion*, which is the other great Fundamental that St. *John* hath ſtill in his Mouth, points more at this, and preſuppoſes that; and both make up a full Comment upon the Words which our Saviour ſo often commanded his Diſciples, *to follow him*; thereby ſignifying both the Labour, and the Succeſs, of this moſt important *Journey*; for, without Doubt, we ſhall follow him into Heaven, if we will follow him here on Earth; and

and we ſhall have *Communion* with him in his *Glory*, if we will keep *Conformity* with him here in his *Sufferings*.

5. Theſe three Expreſſions, to *follow*, to be like, or have *Conformity*, and to have *Communion*, which are the moſt eſſential Clauſes in the Charter and Charge of Chriſtianity, are not to be limited to the Imitation of Chriſt's Morals only, as when he bids us *be holy*, *as he is holy*, &c. but they oblige all his Diſciples to follow and imitate him likewiſe, as much as in them lies, throughout all the other Parts of his Life, and the very Functions of his Offices. For we muſt be regenerated in his Birth, die on his Croſs, be buried in his Grave, bear his Shame in his Tribulations; in a Word, Chriſt and Chriſtians are, and muſt be, continually together: *Where I am, there my Servant ſhall be alſo*, John xii. 26. But of all theſe Duties, the moſt fundamental, and moſt indiſpenſible, is, that of bearing Part of his *Croſs*, and dying with him in *Sacrifice*.

6. Never did the Son of God intend any more to offer himſelf for his People, without his People, than did the High-Prieſts of the Law to offer themſelves for *Iſrael* without his Ephod, the Memorial

of them. Chriſt preſented himſelf to God in this great Temple, which is the World, at the Head of whole Mankind, as did the Firſt-born of *Egypt*, who alſo did prefigurate him, every one in his Houſe, at the Head of his Family. He came as a voluntary Victim to the Altar, being attended on by his *Iſrael*, who, as it were, with their Hands laid all their Sins upon his Head. Therefore as it was neceſſary that they, who ſought for Atonement, ſhould wait upon the Sacrifice; and that whoſoever would eſcape the Deſtroyer, or other Plagues, ſhould keep themſelves within that Houſe, where either the Firſt-born, or the Paſchal Lamb, was deſtroyed; by the ſame Neceſſity, whoſoever do pretend to eternal Salvation, muſt needs appear within that Houſe, about that Altar, and that Croſs, whereon this Firſt-born of every Creature, and this eternal both Prieſt and Sacrifice, was pleaſed to offer up himſelf.

7. By this ſtanding and appearing at the Altar under the Law, the Sinners indeed did not die, the *Victim* alone being burned and deſtroyed; but becauſe they laid their Hands on it, when it was dying, and fell (for Prayer and Worſhip) on their Faces

Faces down to the Ground, when it did fall bleeding to Death, they were, as well as the very Victim, reputed to *offer* up themſelves: ſo the trueſt Chriſtians, likewiſe, are neither crucified nor deſtroyed in that Manner that their Maſter and Saviour was: yet, 1. Becauſe they look towards, and caſt themſelves upon, his Croſs and Sufferings, as the only Means both of expiating for their Sins, and of Salvation for their Souls. 2. Becauſe of the great and ſharp Grief which they do ſuffer who ſincerely think on the Son of God thus dying, and which is more, thus dying only for their Sakes, which to them is, as it was to the bleſſed Virgin, a *Sword* to pierce their Hearts, and likewiſe to pierce and crucify to Death their Sins. 3. Becauſe their whole Body of Sin being, by this Crucifixion, really overmaſtered, and wounded; there remains no Life in them, but what they may and will offer up and dedicate to God's Service. The Saviour thus offering himſelf, and the Saved ſo united to him by Faith, ſo plunged both into the Communion of, and Grief for his Sufferings, and ſo reſigned up and conſecrated to his Will, for the Remnant of their Life, are both

accounted, before God, for one and the ſame *Sacrifice*.

8. It is the ſame, firſt, by *Imputation*, ſuch as were the firſt Fruits and the *Lump*, *Rom.* xi. 16. The Ears of Corn, and the Harveſt, which were both together involved in, and made holy by, *one Offering*, Levit. xxiii. 10, 11. In this Senſe Jeſus Chriſt, dying upon the Croſs, was made the firſt Fruits of them that offered themſelves to God, that they may be ſanctified by his Death and Sacrifice. *If one be dead, then all are dead*, as he was made the *firſt Fruits of them that ſleep*, that they ſhould be quickened by his Reſurrection. But, ſecondly, as the Lump or Maſs may, in ſome Caſe, either loſe, or not get at all, the Privilege and Holineſs of the firſt *Fruits* (for Example, a few Sheaves of Corn, which the Worſhipers had offered unto the Lord, could by no means ſanctify that Harveſt, which afterwards ſhould be eaten in the Service, or in the Temple, of an Idol), two real Actions are required to make good this Imputation, and to join the Chriſtians to the Sacrifice of Chriſt their Head.

9. The firſt is, that they endeavour to crucify their ſinful Members as really as Chriſt

Chriſt himſelf had his ſinleſs Body crucified: ſo that the Feet, that before did run to Evil, the violent Hands that did injure, the greedy Eyes that did covet, and all thoſe Members of the Fleſh that were Weapons of Wickedneſs, may, by this Croſs and Sacrifice, be moſt really bound, and in a good meaſure deſtroyed, as to their Corruption. *I do glory in the Croſs of Jeſus Chriſt, by which the World is crucified unto me, and I unto the World*, Gal. vi. 14. So Jeſus Chriſt, and his whole Church, and in this Church every true penitent Sinner being joined all together, do make up that complete Sacrifice, which ſeems to have been prefigurated by the Sacrifice at the Conſecration of *Aaron*, Exod. xxix. 13, 14. whereof the Kidneys, and the Fat about the Inwards, were burnt, as a ſweet-ſmelling Oblation, on the Altar: but all the Fleſh, the Skin, the Feet, the Dung (Inſtruments and Emblems of Sin), were thrown and burnt without the Camp. For Jeſus Chriſt and his Church ſo concur together in one Oblation, that the bleſſed Saviour contributes all that can go up into Heaven to pleaſe and appeaſe God; and we, on our Part, do contribute but what de-

ſerves to be removed out of the Way, the Corruption and Smell of Sin. The ſecond neceſſary Condition to the aforeſaid Imputation (for no Imputation, either to Life or Death, can be juſt without ſome real Grounds to ſupport it), and to incorporate us into the Sacrifice of Chriſt's Body, is a ſerious Reſolution of Piety, and univerſal conſecrating both of our Perſons, and all our Actions, to God. *I am crucified with Chriſt, that I may live to God. Now it is not I that live, but Chriſt lives in me, and the Life which I now lead in the Fleſh, I live by the Faith of the Son of God, who loved me, and gave himſelf for me*, Gal. ii. 19. This Place muſt be ſo render'd, according to the Diſtinction of both the *Greek* Copies, and all the Oriental Verſions. And this Act of the Church, conſecrating herſelf to God, and joining herſelf ſo to Chriſt, as to make but one Oblation with him, is the Myſtery repreſented by the *daily Sacrifice*, Ex. xxix. 38. Numb. xxviii. 3.

10. This Sacrifice did conſiſt of two Parts. The firſt and chiefeſt was, the *Lamb*, that did foreſhew the Lamb of God; and the ſecond was, the *Meat* and *Drink Offering*, made of Flour, mingled with

with Oil and Wine: all which, being but an Additional thrown on the Lamb, Morning and Evening were counted but for one and the ſame Sacrifice. Thoſe *ſecondary Oblations*, ſo thrown and burnt upon the main Sacrifice, ſignified properly theſe Offerings, which Chriſtians muſt preſent to God, of themſelves, of their Goods, and of their Praiſes. From this Meat and Drink Offering, which was added to more ſubſtantial Sacrifices, came the Bread and Wine to be uſed at the Celebration of Chriſt's Death: which Bread in the Communion, conſidered as *Sacrament*, ſignifies the *natural*; but conſidered as *Sacrifice*, it repreſents the *myſtical Body* of Chriſt, that is, his Church. *For we that are many*, ſaith the Apoſtle, 1 Cor. x. 17. *are one Bread.* To this Purpoſe the holy Martyr *Ignatius*, *Epiſt. Rom.* being ready to be offered up by Martyrdom, ſaid, he was the *Wheat* of God, which was to be ground by Beaſts Teeth. Soon after, the Church added *Oil* and *Frankincenſe* to *Bread* and *Wine*, to make up the whole *Meat-Offering*, which conſiſted of theſe four Things. The Truth is, all what we can offer upon our own Account is but ſuch an Ob-

lation as this Meat and Drink Offering of *Moſes* was, that cannot be preſented but by the Virtue and Merits of Jeſus Chriſt, who ſupports it; and that can never aſcend up to Heaven but along with the ſacred Smoke of that great Burnt Sacrifice, which is to carry it up thither. For, on the one Side, our own Perſons, our Works, or any Thing elſe that may be ours, are, by themſelves, but weak, unſubſtantial Kinds of Offerings, which cannot be preſented unto God, otherwiſe but as theſe additional Oblations, which from themſelves fall to the Ground, unleſs a more ſolid Sacrifice do ſuſtain them: and, on the other Side, this ſolid and fundamental Sacrifice upholds, ſaves, and ſanctifies, but thoſe Perſons and Things, that, according to the Law of *Moſes*, his Meat Offerings are thrown into this his Fire, are hallowed upon his Altar; and are, together with him, conſecrated to God by him.

11. For this Cauſe it is, that, as ſoon as the Prophet had preached the coming of this everlaſting Sacrifice, and the Propitiation and Happineſs, which it would ſpread over all the World, he foretels, at the ſame Time, that the Apoſtles and their

their Succeſſors (whom he deſigns by Expreſſions proper to that Oeconomy under which he did live) ſhould bring the Nations from all Parts of the Earth, as *an Offering unto the Lord*, Iſai. lxvi. And, to the ſame Purpoſe, St. *Paul* himſelf ſpeaks of his Evangelical Office, as of a Sacrificing *Prieſthood*; and of the Gentiles, whom he did convert to Chriſt, as of ſo many *Sacrifices* which he preſented to the Lord. *I exerciſe*, ſays he, *in the Goſpel a holy ſacerdotal Prieſthood* (for the Word ἱερᾰργεῖν ſignifies both), *that the Oblation of the Gentiles may be acceptable, being ſanctified by the holy Spirit*, Rom. xv. 16. Hence proceeds that Method, which he obſerves moſt conſtantly, never to preach the Faith in Jeſus Chriſt, without inviting preſently the Believers to *offer* up unto God, either their Bodies and Souls, as *Rom.* xii. or their Works of Holineſs, of Praiſe, of Charity, *&c.* as every-where elſe. And theſe are the ſpiritual Offerings which every true Chriſtian muſt join, to caſt upon the fundamental Sacrifice of Chriſt Jeſus.

12. We know, indeed, that the univerſal Aſſembly of Chriſtians could never meet at the ſame Time or Place, either to

follow Chriſt in a Body, when he went to offer himſelf for them, or to fall upon their Faces, and proſtrate themſelves to the Ground, when he bowed his Head under their Sins: Providence, that ſcatters Men up and down throughout all Places and Times of the World, permiting no Poſſibility of ſuch a general Meeting. But the Sacrifice of Chriſt, though it was confined to few Hours, and to a ſmall Parcel of Ground, as to the *Suffering*; yet, being everlaſting, infinite, and ſtill the ſame, *as to the Sufficiency and Virtue of it*, co-extends itſelf moſt perfectly to all, both Times and Places, when and where thoſe ſcattered Members will ever come to offer up themſelves to God with their Head. And beſides this, the ſecond Part of his ſacerdotal Office, which conſiſts in *interceding*, continuing ſtill *in the very Act*, till the World's End; they that could not embrace his Croſs, and join with him at that ſame Time that he *offered* himſelf, may do it every Day, and humble themſelves like poor Victims loaden with Sins and Miſeries, at the ſame Time that now he continues ſtill actually *interceding*. So in all Places, at all Times, and upon any Emer-

gencies, whenſoever the Believers will preſent themſelves unto God, both with and by his Son Jeſus, they may ſtill receive the Favour of Acceptation, and that real Efflux of ſaving Odour from Chriſt, which was repreſented by that typical Holineſs, which the additional Oblation did receive from the principal Sacrifice, when it was adjoined to it. Whereas it is moſt certain, that all the Merit and Blood of Chriſt ſhall no more ſave Men that will not draw near and join themſelves to Conformity and Communion of his Death, than the continual and other burning Sacrifices were ever able to conſecrate that Meat, that Wine, that Oil, and that Frankincenſe, which were not brought, nor burned, upon the ſame Altar with them.

13. Now though all Men be called to this Conformity and Communion in the Sufferings of Chriſt, from the Time of thoſe Sufferings until there be no Times at all; and although the Days of our preſent Life have all the Privilege which theſe ſeven Feaſt Days once had, when every one might gird his Loins, eat his unleavened Bread, and kill his own Bullock as the Prieſt did ſacrifice the Paſchal

chal Lamb (which Bullock was ſuper-added to the Paſchal Lamb, that both might better ſuffice for the ſeven feſtival Days, beſides its other ritual and figurative Importance as a Sacrifice); it is certain, nevertheleſs, that there are two more ſpecial and extraordinary Days, wherein Chriſtians are invited, by more urgent and proper Circumſtances, to preſent their Souls and Bodies, by way of ſecond Offering, upon the Sacrifice of their Saviour. The firſt is paſt, and that was when the Saviour offered himſelf to Death; when Heaven and Earth, Temple and Graves, ſhook at the Blow that killed him; when pious Souls either ſtood immoveable, as the bleſſed Virgin ſtood by his Croſs, or, in a Manner, crucified themſelves; beating their Breaſts as the Daughters of *Jeruſalem:* and when every Diſciple might, by the very Conjuncture of all the Things he ſaw, be moved to ſay as *Thomas, Let us go, and let us die with him*, John xi. 16. The other Time moſt favourable and proper, next to that of his real Paſſion, is, that of the holy Communion; which, as it hath been * explained, is a ſacramental

* *Gelaſ. Cyzic. Part* II. *c.* 31.

Paſ-

Paſſion; where, though the Body be broken, and the Blood ſhed, but by way of *repreſentative Myſtery*; yet both are as effectually and as truly offered for our own Uſe, if we go to it worthily, as when that holy and divine Lamb did offer himſelf the firſt Time.

14. Therefore whenſoever Chriſtians approach to this dreadful Myſtery, and to the Lamb of God, *lying and ſacrificed* (as ſome ſay that the holy *Nicene* Council ſpeaks) *upon the holy Table*, it concerns their main Intereſt, in Point of Salvation, as well as in other Duties, to take a ſpecial Care, not to lame and deprive the grand Sacrifice of its own due Attendance; but to behave themſelves in that Manner, that as both the principal and additional Sacrifices were conſumed by the ſame Fire, and went up towards Heaven in the ſame Flame; ſo Jeſus Chriſt, and all his Members, may jointly appear before God; this in a ſacramental Myſtery, theſe with their real Bodies and Souls, offering themſelves at the ſame Time, in the ſame Place, and by the ſame Oblation: ſo that whoſoever are attending on this Sacrifice, ſince they do it in Remembrance of their Saviour,

once *really* dead, and every Day *ſacramentally* dying for them (do this in Remembrance of me), they do it in ſuch a Manner, 1. as may become faithful Diſciples, who are reſolved to die both for and with their Maſter: 2. As true and ſincere Members that cannot outlive their own Head: and, 3. As truly penitent Sinners who dare not look for any Share in the Glory and Redemption, and Seſſion at the right or left Hand of their Saviour, unleſs after their Way they undergo the ſame *Baptiſm*, unleſs they will drink the ſame Cup, and unleſs they enter really into the Communion of that Sacrifice, and thoſe Sufferings, which their Maſter, their Head, and their Saviour, hath paſſed through, and which this very Sacrament engages them to.

15. Now this *Communion* doth require, firſt, a *Conformity of Actions*, that may in ſome ſort correſpond to all what Chriſt hath done as *Prieſt*; ſecondly, another *Conformity of Mortifications*, and Paſſions, that may likewiſe anſwer to whatſoever he hath ſuffered as a voluntary *Victim*: As *Prieſt* (for on this Occaſion all Chriſtians, after the Example of their Saviour, become Prieſts, ſince they offer themſelves

to

to God), to follow all the Steps, and take upon them all the Preparations, the Courſe of Life, and the like Diſpoſitions of Mind, which were ſeen in this bleſſed *Melchiſedeck*, when he preſented himſelf to God. To this Effect, the faithful Worſhiper, preſenting that Soul and Body which God fited him with at his coming into this World, will lay them down at the Altar.

16. To this firſt Part of our *Conformity* with Chriſt, as *Prieſt*, muſt be refered whatſoever we read he did from his laſt Paſſover to his Paſſion, as far as we can imitate it: as when he waſhed the Feet of his Diſciples; when he prayed for his Murderers; when he received, with a mild Reply, the Raſhneſs of him that ſtruck him, commiting all the reſt to God; when he took that charitable Care of gently reſtoring the Ear to an inſolent Fellow named *Malchus*; when his diſmalleſt Agonies never kept him from comforting a Penitent, *this Day ſhalt thou be with me in Paradiſe*, Luke xxiii. 43. nor from inſtructing good pious Souls, *ye Daughters of Jeruſalem weep not*, &c. nor from interceding for his cruelleſt Enemies, *Father, forgive them;*

for

for they know not what they do: nor from taking Care for his Relations, *Woman, behold thy Son*, &c. *John* xix. 26. Hereupon the Succeſs of theſe, both active and paſſive Diſpoſitions, muſt needs be this; that God, *looking* firſt to *Abel*, and finding him endued with that Spirit of Humility, of Charity, of Meekneſs, and of Patience, *which was alſo in Chriſt Jeſus*, Phil. ii. 5. he certainly will be pleaſed to *look* alſo upon his *Sacrifice*, Gen. iv. 4.

17. Beſides this firſt Conformity of holy Diſpoſitions, and, as it were, *ſacerdotal Ornaments*, between Jeſus and his *Diſciples*, conſidered as they are *Prieſts*; there muſt needs be alſo a Conformity of Death and Paſſion between them, being conſidered as *Sacrifices*. The firſt *Conformity*, which regards perſonal and prieſtly Endowments, is never ſo exact, nor ſo full, as to adorn inferior Prieſts with all the proper Attire of *Aaron*, his golden *Plate*, his embroidered *Ephod*, or his *Mitre*, or his *Breaſt-Plate*; yet it is never ſo defective, but that he and they may, without Indecency, notwithſtanding the Inequality of their *Garments*, officiate at one *Altar*. The ſecond Conformity, which regards the *Sacrifice*, is

yet much ſhorter than the firſt, being between Things not only unequal in Degrees of Perfection, but different in their Nature. For really the Sacrifice of a living Creature, as the Lamb was, could not differ ſo much, in Nature, from dead and inanimate Offerings (ſuch as the Meal, the Oil, and the Wine were, which, as ſecondary Sacrifices, were added to the firſt), as the Sacrifice of Jeſus Chriſt differs from what poor Chriſtians either are in their Nature, or can offer up to God in Sacrifice. For of theſe two Sacrifices, as to their proper Conditions, the one is Divine, Almighty, and All-holy; and the other is human, infirm, and ſinful. And, as to their ſeveral Ends, the one is made to procure and work Expiation, and the other only to get ſome Capacity to receive it. The firſt and prime Sacrifice imparts to the ſecond its Righteouſneſs; and the ſecond is thrown upon the firſt as a Burthen, only to charge it with all its Sins: Nevertheleſs, as, under the Law, the *Lamb* and the *Oblation* added to it, did join in one Sacrifice, becauſe both were offered upon one Altar, and conſumed by one Fire; ſo, under the Goſpel, Chriſt and his

his People are accounted for one Oblation, when both, in their own proper Way, are conſecrated by the ſame Croſs; and are, in ſome Manner, alike obedient to Death. *For we have been planted together in the Likeneſs of his Death, knowing this, that our old Man is dead,* &c. *Rom.* vi. 5, 6.

18. By this Likeneſs or Conformity of Sufferings Chriſt is dead once to ſatisfy the Rigour of the Law, and ſo muſt Chriſtians deſtroy their Sins, and mortify themſelves, that they may obſerve hereafter the *Righteouſneſs* of the Goſpel. Chriſt, during that terrible Storm that made him weep and cry aloud, *Matt.* xxvii. 46, 50. *Luke* xxiii. 46. *Heb.* v. 7. did ſuffer ſuch a heavy Puniſhment as might ſatisfy God's Juſtice; and his myſtical Body muſt every Day both undertake and ſuffer ſuch fatherly Corrections as may overmaſter their own Sins. In a Word, the holy Saviour was willing to be crucified, becauſe this diſmal Execution was indiſpenſably neceſſary to turn away the Wrath to come; and his true Members muſt be willing to crucify themſelves with him, becauſe this Diſcipline is as indiſpenſably neceſſary to deſtroy

ſtroy in them, by Degrees, that inward Corruption which would bring back again this Wrath.

SECT. VIII.

Concerning the Oblation of our Goods and Alms, or the Sacrifice of Juſtice.

1. IT is an expreſs and often repeated Law of God by *Moſes*, and nowhere repealed by Chriſt, that no Worſhiper ſhall preſume to appear before him with empty Hands. Sincere Chriſtians muſt have them full at the receiving of the holy Communion, with four diſtinct Sorts of Sacrifices. 1. The ſacramental and *commemorative Sacrifice* of Chriſt. 2. The real and *actual Sacrifice* of themſelves. 3. The *Free-will Offering* of their Goods. 4. The *Peace-Offering* of their Praiſes.

2. The firſt, as repreſenting the Sacrifice offered on the Croſs, is the Ground of the three others, eſpecially of the ſecond, which muſt no more be ſeparated from it, than Parts are from the Whole,

or

or the Body from its Head. Theſe two are ſo cloſe coupled together, that St. *Auguſtine**, more than once, by the Body of Chriſt, in the holy Communion, underſtands Chriſt's myſtical Body, which is the Church. And St. *Cyprian* † ſays expreſly, that Chriſt and his People are contained and united together in the holy Cup (that being repreſented by the Wine, this repreſented by the Water;) ſo that Chriſt is not there without his People, nor the People without their Saviour.

3. The third and fourth, which are the Sacrifices of our Goods, and of our Praiſes, are Appendages following after the ſecond; that is, the Sacrifice of our own ſelves, by as natural a Conſequence as the Fruits and Leaves follow the Tree, and as what we *have*, or what we *can*, muſt needs come after what we *are*. All the World know how that blemiſhed and lame Sacrifices were abominable under the Law; and certainly Bodies without *Heads*, Souls without their *Faculties*, and Perſons without their proper *Duties*, are not better under the Goſpel. Such mu-

* *Aug. apud Ful. de Bapt. Æthiop. c. ult.*

† *St. Cypr. L. II. Ep. 3.*

tilated

tilated Sacrifices cannot ſuit with that of Chriſt, which was perfectly whole and entire. Therefore, as when we once offer ourſelves to God, our Souls and Bodies become attending Sacrifices on the Sacrifice of Jeſus Chriſt; ſo muſt, by the ſame Equity, all our Goods and Services, by way of ſecondary Oblations, attend the Sacrifice of our Perſons. And as the *Lamb*, in the daily Sacrifice, was never offered without its *Meat Oblation*, nor this Meat Oblation without its Incenſe, its Wine, its Oil; ſo the eternal Son and Lamb of God, who was pleaſed to offer himſelf for me, muſt neither be offered without me; nor whenſoever I offer up myſelf, both by him and with him, muſt I appear as a dry and unſavoury Meat Offering, without Juice, without ſweet Smell, without all the holy Diſpoſitions of Readineſs and Joy to obey and pleaſe my God in all good Works, whereof the Incenſe, the Wine, and the Oil, were, under the Law, ſacred Emblems. In a Word, whenſoever we offer ourſelves, we offer, by the ſelf-ſame Act, all that we have, all that we can; and ſo, conſequently, we do engage for all, that it ſhall be dedicated to the

the Glory of God; and that it ſhall be ſurrendered into his Hands, employed to ſuch Uſes, upon ſuch Occaſions and Times, as he will be pleaſed to appoint.

4. Hear then, *my Son* (as ſays the Wiſe Man), *look to thy Feet, when thou entereſt into the Houſe of God, leſt thou offer the Sacrifice of Fools*, Eccl. v. 6. It is the Sacrifice, as well as the Part of a Fool, to offer the Perſon without the Goods that attend it, as it were the Bones, without the Sinews and the Fleſh that cover them. It is the ſame Act of an impious Wretch, to mangle and to mutilate either the holy Sacrifice, which Jeſus hath made to his Father, or the holy Sacrament, which he hath ordained to his Church, or that holy Oblation which after his Sacrifice, and at his Sacrament, he is pleaſed to require of us. And after we have preſented it, it is an Act not only of great Impiety, but of as great a Sacrilege as was that of *Ananias*, to withdraw, without Leave, any *Part* of that Whole which we have devoted to God's Service.

5. It behoves not *Iſrael* alone to go forth out of *Egypt*, with all their Children, and Cattle, and Goods, to offer them unto the

the Lord, that he may take either all, or ſuch a Part as he will be pleaſed to chooſe, *Exod.* x. 25, 26. All the Gentiles were likewiſe to go and give themſelves up to God's Service with their Gold, their Silver, their Dromedaries, and their Chariots, loaden with their chiefeſt Subſtance: the *Egyptians*, with all their Wealth; *Tyre* and *Sidon*, with their Merchandize, *Iſai.* xxiii. 18. and lx. 6, 7, 9. The wiſe Men, with their Frankincenſe, their Myrrh, and their Gold: and ſo every Sinner, at his Converſion to God, was to conſecrate all to Jeſus Chriſt, and to the Service of his Church. From that very Moment that, by any real Act of Converſion, of Faith, of Repentance, or of Vow, we have given up ourſelves to Chriſt, who hath likewiſe given himſelf for us, as by virtue of this mutual Communion, all what he poſſeſſes becomes ours; namely, his Grace, his Immortality, his Glory; and ſo he beſtows it upon us, according to the Times and Degrees which he ſees beſt for our *Salvation:* by the ſame Conſequence, all whatſoever we have, doth become his, ſo that he may take it after in what Proportion and Seaſon ſoever he ſhall ſee beſt for

for his *Glory*. The two *Aſſes* which he ſent for by his Diſciples, that he might ride on them to *Jeruſalem*, and the Chamber which he commanded to be ready, that he might eat the Paſſover in it, were not ſo abſolutely his, as are our Lives, our Goods, *&c.* whenſoever *the Lord hath Need of them*, Mat. xxi. 2, 3. Luke xxii. 11. Thoſe Things were his only, by the Right of Propriety, which, as to a Sovereign Lord and God, is naturally reſerved upon any Thing which he creates, or ſaves: but theſe are his beſides; becauſe we, with ourſelves, have given them. When he calls for the former, to deny them were Injuſtice; but to deny theſe latter, were a viſible Sacrilege: all what we are, what we can do, and what we can give, even to the leaſt Veſſel in our Houſes, being involved and made holy in this one Conſecration. *In that Day ſhall there be upon the very Bridles of the Horſes Holineſs unto the Lord: and every Pot in* Jeruſalem *and* Juda *ſhall be holy unto the Lord*, Zech. xiv. 20, 21.

6. This Conſecration, whereby the Worſhiper offers and reſigns up all himſelf, and all his Concernments, to God, if it be well done, and duly performed,

is,

is, firſt, as for our Souls and Bodies, a Chriſtian *Apotheoſis*, if I may uſe this Word, which both makes them capable of the Sacrifice and Grace of Chriſt, and raiſes and prefers them to the very Nature, that is, the Condition of Holineſs and Immortality of God. Secondly, As to the conſecrated Things, it is a miraculous Privilege, which, in the End, infinitely multiplies every Thing, which is thus parted with; it bleſſes the Uſe of it, although it be but preſented, as long as we can enjoy it, and finally exchanges it, when we can enjoy it no more, for ſuch advantageous Returns, as may be conceived to be, not ſuch as when Water was turned into Wine, or Dirt into Gold; but ſuch, as if we conceive a Glaſs of Water turned into Streams of everlaſting Comforts, the Duſt of *Iſrael* into ſo many Stars of Heaven, ſmall Cottages of Clay into Royal Palaces, and vain declining Shadows into real and eternal Poſſeſſions: *Thou haſt been faithful in a few Things, I will make thee Ruler over many Things*, &c. *Mat.* xxv. 21. But if the Law of theſe Conſecrations be not well performed; if *Levi* come to ſerve

Aſhtaroth, after he hath dedicated himſelf to God; and if the Offerings of the People be employed to profane Uſes after they have touched God's Altar, then there are as many, and as heavy Curſes, to be look'd for, as, on the other Side, upon a better Uſe, there are many and great Bleſſings to be expected. So that upon all Conſiderations, both of Prudence and of Duty, firſt, we muſt give up all to God; next, after we have given, we muſt fly all, not only as two moſt odious Sins, but alſo as two moſt terrible Miſchiefs; the *Sacrilege*, in withdrawing, at any Time when God demands it, what hath been thus conſecrated to him, and the *Profaneneſs* in miſ-ſpending upon ſuperfluous or worſe Uſes, what of it he is pleaſed to allow to our proper Neceſſities, and other lawful Conveniencies.

7. Now though Chriſt our bleſſed Saviour, by that everlaſting and ever-ſame Sacrifice of himſelf, offer himſelf virtually upon all Occaſions, and we, on our Side, alſo offer ourſelves, and what is ours, with him ſeveral other Ways, beſides that of the holy Communion; as

at

at our Converſion, and firſt Act of Faith in him, Chriſt (ſays St. *Auſtin*) * *is ſacrificed for the Salvation of every Sinner, at the very Moment he repents, and believes him to have been ſacrificed*; and at our Baptiſm, *For every one offers the Sacrifice of the Paſſion of the Lord, at that Time that he is conſecrated by the Faith of this Paſſion, and baptized a Chriſtian*, ſaith the ſame Father; † and the *Baptiſm of Chriſt is the Blood of Chriſt*, ſaith another. ‖ Nevertheleſs, becauſe Chriſt offers himſelf for us, at the holy Communion, in a more ſolemn and public ſacramental Way (thence it comes that the Memorial of the Sacrifice of Chriſt thereby celebrated, takes commonly the Name of the Sacrifice itſelf, as St. *Auſtin* ‡ explains it often); we are then obliged, in a more ſpecial Manner, to renew all our Sacrifices, all the Vows of our Baptiſm, all the firſt Fruits of our Converſion, and all the particular Promiſes which, it may be, we have made, either at our repenting of ſome Sin, or at our Deliverance

* *Aug.* Evang. Queſt. l. 2. q. 33. † *Auguſt.* Expoſ. inchoat. ad Rom. ‖ Chryſ. *Hom.* 16. *Hebr.* ‡ *Auguſt.* de Civ. c. 5. id. Ep. 23. ad *Bonif.* de Conſecr. Diſt. 2. hoc eſt.

from ſome eminent Danger, or at the Recovery out of ſome grievous Sickneſs, or at the receiving ſome other ſignal Mercy, whether for ourſelves, or for our Friends; *I will go into thy Houſe with Burnt Offerings; I will pay thee my Vows, which my Lips have uttered, and my Mouth hath ſpoken, when I was in Trouble*, Pſal. lxvii. 13, 14. Then, and there, at the Altar of God, muſt we both diſcharge all the Vows which, for ſome Hindrance or other, we had not yet the Convenience to fulfil; and ſet afreſh from *Communion* to *Communion*, as they did the *Shew-loaves* from *Sabbath* to *Sabbath*, all thoſe other Performances which, by their Nature and our Duty, can never be fulfilled, but with the very End of our Days.

8. So ſhall the new *Iſrael* tread on the pious Steps of the Old, who ever, from Time to Time, reiterated, either in *Miſpah*, or in *Gilgal*, &c. that Covenant which the Lord had made with him in *Sinai*. It is true, the Lord did not then again repeat the Thunder that once made the Mountains tremble; as in our Churches he doth not reiterate that very Paſſion, that made the Powers of Heaven mourn and ſhake: nevertheleſs, as *Joſhua*, *Aſa*, *Joſias*,

Joſias, *Jehoiadah*, and other ſuch holy Men, could, from their Maſter, aſſure the People, that the Covenant which they did renew: for Example, in *Shechem*, Joſ. xxiv. 25. 2 Chr. xv. 12. and xxiii. 16. was not leſs powerful, either to bleſs the Obſervers, or to deſtroy the Offenders thereof, than it was when *Moſes* and the holy Angels publiſhed it, at the firſt, upon *Sinai:* ſo now the Miniſters of our Lord Jeſus Chriſt, having in their Hands the Sacraments of the Goſpel (true Seals and Tables of the new Law), may both produce and give them out as Evidences, that the Sacrifice of their Maſter is not leſs able to ſave Mens Souls, when it is offered to Men, and ſacramentally offered again to God at the holy Communion, than when it was newly offered upon the Croſs. And this is the Reaſon, wherefore all faithful Chriſtians ought then as effectually to reinforce all their Oblations, their Vows, their Contritions, and their Proteſtations; *Men and Brethren, what ſhall we do? And God forbid that I ſhould ever glory, but in the Croſs of my Saviour*; as the *Iſraelites* did by proteſting, upon the like Occaſions, *We will obey the Lord our God, and the*

Lord is the God, the Lord is the God, 1 Kings xviii. 39. both *Iſraelites* and *Chriſtians* ſeconding their Proteſtation of Obedience, and their Proſtrations of Body, and Reſignation of their Minds, with ſecondary Sacrifices; thoſe of *Bulls* and *Rams*; theſe of *Alms* and *pious Works.*

9. By this it is eaſy to ſee, that our holy Euchariſtical Communions are much correſpondent to thoſe Feaſts, that did call the People of *Iſrael* together, firſt, to appear and proſtrate themſelves before the Lord, with *Sacrifices for their Sins*; and then to lay upon the Altar that other kind of Sacrifices which they uſed to call * *Peace-Offerings*, and which were ordained to expreſs both their Thankfulneſs to God, and their Charity to Men. And in this friendly Concurrence, both of Myſteries, and of holy Duties that attend them, all Reſpects duly obſerved, *Moſes* may ſtill with the ſame Power command both new and old *Iſrael*, *Thou ſhalt keep the Feaſt unto the Lord thy God, with a Tribute of a Free-will Offering of thine Hand, which thou ſhalt give unto the Lord thy God, according as the Lord thy God hath bleſſed*

שלמים * Peace-Offerings, εἰρηνικὰ, εὐχαριστικά.

thee:

thee: and thou ſhalt rejoice before the Lord thy God, thou and thy Son and thy Daughter, the Levite, the Stranger, the Fatherleſs and the Widow. And ye ſhall not appear before the Lord empty. Every Man ſhall give according to the Bleſſing of the Lord thy God which he hath given thee, Deut. xvi. 10, 11.

10. The firſt Chriſtians ever took it, and conſtantly practiſed it ſo. For whenſoever they met at their Devotions, whereof the holy Communion was the moſt ordinary and moſt eſſential Part, they did make the Uſe of all their Goods to be common among themſelves: and the Diſtribution of this bleſſed *Sacrament* was ſo conſtantly attended by the Diſtribution of their *Offerings*, that it is ſomewhat hard to diſcern which of the two the apoſtolical Hiſtory intends to ſignify by the *Breaking of Bread*, ſo often mentioned in the *Acts*. Some pious and learned Men have thought that this Largeneſs and Frequency of Offerings, which in the primitive Times was all the Stock they had for pious Uſes, made that Article which immediately follows that of the *Church*, that is, *the Communion* or *Communication of the Saints*. But, however, though this were not the *Article of Faith* there meant, yet it was

an Act of Piety ſo frequent, and ſo eſſential, in thoſe Days, that St. *Luke* would place it amongſt thoſe other ſacred Functions, that comprehend the whole Duty and Service of the Church. *They continued ſtedfaſtly in the Doctrine of the Apoſtles, and in the Communion, and in breaking of Bread, and in Prayer*, Acts ii. 24. Thus were the primitive Chriſtians literally and punctually ſuch as holy *David* had propheſied they ſhould be, a People that would come and offer themſelves, with their *Free-will Offerings*, to Chriſt, *in the Day of his Power*; and of that glorious Effuſion of Graces, that, like to a celeſtial Dew, would appear wonderful by a thick and ſudden producing of Subjects and Soldiers ready armed for his Service, *Pſal.* cx.

11. For this Purpoſe it was, that the Biſhops had, in their Churches, two Tables: one of them was, ἔσω τοῦ θυσιαστηρίου καὶ περιτειχίσματος, *i. e.* within that Space where the Miniſters did officiate at the Altar, and where were Curtains purpoſely ſhut to keep Noncommunicants from the Sight of, and Acceſs to, the holy Myſteries. The other was, where the People could freely come to offer

their

their Gifts, Part whereof afterwards was brought by the Deacons to the Communion Table. Hither were brought the *Free-will Offerings* of the People, Bread, Wine, Oil, Wool; ſometimes Cloth, Silver, and any Thing elſe that might be uſeful to the Church (till, by expreſs Canons of the Church*, thoſe Oblations, in Kind, were limited to ſuch Things only, as could be employed about the Sacraments and Service of the Church); and all this was offered up to God, by all Chriſtians, by way of a *daily Sacrifice*. And when the Chriſtians had offered up to God their Goods, the Prieſt, who did receive them, did ſolemnly pray to God, that he would be pleaſed *to look on their Oblations, as he did once on them of* Abel, *of* Noah, *and of* Abraham. Out of theſe Oblations the Elements of the holy Communion were taken forth, and preſented at the other Table, where they were bleſſed by the Biſhop or Prieſt, and diſtributed by him to the People, as from God, to aſſure them he had accepted of both their Perſons and Offerings; and that inſtead of the Bread and Wine,

* *Can.* 37. *Afric.*

which they had offered upon his Altar, as either the *Firſt Fruits*, or the *Repreſentatives* of all their Goods, he was pleaſed to return to them not ſimple Bread and ſimple Wine, but ſuch bleſſed Bread and Wine, as were both the ſacred Myſteries of the Body and Blood of his Son, and an infallible Surety of all Things depending thereon. This is the Reaſon why, becauſe primitive Chriſtians never received thoſe holy Myſteries, but after they had made their Offerings; and becauſe thoſe very Myſteries, which they *received*, were commonly taken, as to the Matter, from that Bread and Wine which they had before *offered:* the holy Fathers (for Inſtance, St. *Irenæus**), who then had no Occaſion to be ſo exact or cautious as to diſtinguiſh preciſely the Nature of two ſacred Offices which went conſtantly together, do not ſcruple to ſpeak of the bleſſed Communion promiſcuouſly as Sacrament, or Sacrifice.

12. Now to bring all this more home; the Law of antient *Iſrael*, the Practice of the primitive Church, and the very Equity of the Thing itſelf, do ſufficiently

* Iren. *l.* 4. *c.* 30. *Et alibi paſſim.*

teſtify,

teſtify, that we ought not in theſe, more than in the former Ages, to appear before the Lord with empty Hands, that it is not more fit for Worſhipers now, than it was then, to preſent their Perſons without their Goods, as it were Trees, without their Sap and Fruit; and that theſe ſame Nations which, in the Prediction of *Eſay*, were at their firſt Coming, to bring and conſecrate both themſelves and their Gold unto the Lord, muſt not be now leſs liberal, when, by their Sacrifice, they appear to renew the Vows of their former Conſecration; as ſurely God is not upon the ſame Occaſions leſs merciful, when, by his holy Sacrament, he renews unto them the Covenant of his ſaving Grace. Therefore he that comes rich, is bound to appear before his Saviour with his Hands full of ſuch Free-will Offerings, as he may take out of his Abundance, as did in *Iſrael* the Huſbandman out of a plentiful Harveſt, when the Lord had bleſſed his Field. He that is leſs able, muſt offer, out of what he can either get by his Labour, or ſpare by his Parſimony, as the poor Widow did, when ſhe offered her Mite. In a Word, every one, whether he be rich or poor, is to lay

down, at the Offerings of God, according as the ſame God hath either bleſſed or ſpared him, 1 *Cor.* xvi. 2.

13. The Quantity of theſe Oblations, whether extraordinary, as upon a Communion Day, or more ordinary, as upon other daily Occaſions, is wholly left to the Diſcretion of the Chriſtian Worſhiper. And whereas God, by his Law, did deal with the *Iſraelites* as Fathers do with Children, in an Age unfit to guide itſelf, preſcribing to them the Meaſure, the Time, and the Manner of every Thing, which they were either to do, or to give; our Saviour hath, by the Goſpel, freed all Chriſtians from this punctual *Pedagogy*; leaving them, as Men, able to give an Account of themſelves, both to their own Judgment, and to the Direction of his Spirit. But if this different Way of the Goſpel diſcharges Chriſtians now-a-days from the Subjection of doing punctually and literally every Thing which the antient *Iſrael* were to obſerve; it certainly obliges them to do more, as to the Matter, and to do it in a better Manner. And God forbid that this Honour and Liberty, which he vouchſafes us above what he did to the Jews, ſhould be

be taken by us, either as a Permiſſion, or as an Occaſion of being worſe. Therefore God, in former Times, did give ſpecial Laws to his People for every Thing they were to do, in Point either of Piety, or Charity. For Example; they were to give the tenth Part of whatſoever they could gather out of their *Fields*, their *Trees*, and their *Flocks*, beſides another tenth Part every third Year, that is, a thirtieth Part every Year; and whatever could grow of itſelf, during the Vacancy of every ſeventh Year. They were bound, moreover, to many other charitable Ways of helping the Poor: as to lend them Money, without taking either Uſe or Pawn; and to leave, in their Fields and Vineyards, ſo much of their Corn and Fruits behind, as could recompence the Labour and Diligence of many honeſt Neighbours, who, at the End of the Year, had no other Harveſt than this Gleaning. And although all this was *Charity*, yet it was, among the People of *Iſrael*, called *Juſtice*; becauſe it was commanded by Law, and that they were obliged to pay theſe Alms as ſtrictly as any other Debt. Here, then, a downright Chriſtian will do well to take Notice of

what

what all theſe Charges may come to, and what Proportion they will bear with the Eſtate and Revenue that God bleſſes him with; that ſo he may contribute towards Works of Piety and Charity, not only ſo much, but more; and if not in the very ſame, yet in as good a Kind as the *Jews* did. So that he may go beyond them in Charity, whom the Goſpel commands us to exceed in all other Virtues, as we exceed them in Bleſſings.

14. The Time of theſe Oblations is not more limited than their Meaſure. At firſt St. *Paul* had appointed the firſt Day of the Week, that is, the *Lord's Day*, for the gathering of thoſe charitable Aſſiſtances, and, as he calls them, *acceptable Sacrifices*, 1 Cor. xvi. 2. Phil. iv. 18. which were to be ſent to the poor Brethren of *Jeruſalem*; becauſe even from that Time, that Day was, in a more ſpecial Manner, conſecrated to the ſolemn Miniſtry of Prayers, of Preaching, and of *Communion*. Now, though the Danger of Profaneneſs, which then was leſs to be feared, hath, in our Days, made the Uſe of this *Sacrament* much leſs common than that of *Preaching* and *Prayer*; nevertheleſs, ſince, by theſe two holy Exerciſes, both God

God ſpeaks to us, and we to him, this ſhould be Warning enough not to preſume to appear before him without a Gift. And that we may both bear up, the more eaſily, the Expences of this weekly Sacrifice, and diffuſe more univerſally the ſweet Savour thereof into all the Parts of our Life, it would be a Piece of holy Prudence to take Care, that every Day ſhould both bear ſome Part of the Burden, and have ſome Share of the Holineſs: and that, by a daily attending to this Service, the Rich be ſtill induſtrious to defalk ſome larger Portions of his Abundance; the Poor to ſteal ſomething out of his Neceſſaries, and the middle-conditioned Man to ſpare what he can out of all his Competence. But eſpecially when the good Providence lets fall into our Hand ſome conſiderable Advantages, then let him that will grow rich in God, look upon thoſe temporal Occaſions as a propitious Time of Harveſt, whereof he muſt be ſure to reſerve the firſt Fruits to God; and let him have a Place in his Houſe, like the Treaſury in the Temple, where he may daily caſt in his *Talent*, or his *Didrachm*, or his *Mite*; according as God daily bleſſes him, and

whence he muſt be ſure to take nothing, but for a ſpecial holy Uſe, as if he did take it from God's Altar.

15. It is true, indeed, that not only this, but alſo any Thing elſe that we have at Home, is already conſecrated; ſince God having given it to us, we have given it back again unto God. For whenſoever we gave him up our own Perſons, all our Goods were involved in this general Conſecration, and thereby became, *ipſo facto*, holy *Offerings* unto the *Lord*. But as theſe holy Offerings under the Law were of two Sorts, ſome of which the Worſhiper, and his Wife and Children, might eat; ſome of which it was not lawful for any to eat, except the Prieſts only; my Meaning is, that the truly pious Chriſtian ſhould gather Day by Day, and by little and little (both to make his Devotion leſs burdenſome, and, by a continual Application to this Work, to ſanctify the whole Courſe of his Life the better), a Magazine of holy Things of this laſt Kind, which may be only employed to God and his Church's Service.

16. But at the ſame Inſtant that the Chriſtian Worſhiper ſhall take the Materials

rials of his good Works out of this Store, he muſt have a great Care to draw withal, out of the good Treaſure of his Heart, the *Fire* and the *Frankincenſe*, that is, the Zeal and the holy Thoughts, that may improve and raiſe good *moral Works* to the Being of *Religious Sacrifices*. And as without Doubt, at firſt, he had a Care not to lay aſide theſe firſt Fruits, in a Corner of his Houſe, either negligently or rudely, as ſome do throw their Alms into Beggars Hands, or as *Judas* did his thirty Pieces into the Temple; ſo he muſt not forget himſelf ſo much, as to take them thence, and beſtow them on the Body or Members of Chriſt, that is, the Church and his Neighbour, but with ſuch pious Elevations and Applications of his Mind, as may become both that Majeſty which he adores, and the pious and holy Act that he intends. Let him do it, whether at his Door, or in the Way, or in the Temple, it matters not; for the Hour is long ſince come, that religious Acts or Worſhipings are confined neither to *this Mountain*, *nor to Jeruſalem*, John iv. 21. whereſoever God gives thee the Occaſion and Power to perform any holy Work, there he makes *holy Ground* for

for thee; only this Work to be holy, and becoming a Worſhiper, muſt, by all Means, be done *in Spirit and in Truth.* This *Spirit* will teach us, what Fleſh and Blood cannot do, both to perceive and conſider, not an Angel only, as the Patriarchs often did, but Chriſt himſelf, in the Condition of an afflicted Church, for Example, or of an honeſt diſtreſſed Friend; and then, at ſuch Occaſions, to lay our Liberalities with that ſame Mind and Thought that a true Worſhiper would lay his *Oblations* upon the Altar, where he knows that Chriſt will moſt effectually both find it, and accept of it. Once he received the Gold, the Myrrh, and the Frankincenſe, which the wiſe Men gave *Joſeph*; he did alſo receive the Goods which *Suſanna*, and other religious Women, did put in the Hands of his Diſciples: ſince that Time, the Church, and all her diſtreſſed Members, have been inſtated, by Chriſt himſelf, moſt expreſſly into the Place of theſe happy Perſons; and, as if they had been for this Purpoſe created Chriſt's ſolemn Officers and Angels, about the Time that he was to ſuffer, and to leave his beloved Diſciples, he promiſed them both to accept and account

as

as beſtowed on himſelf, theſe ſmall Offerings, which, for his Sake, we ſhould depoſit in their Hands, *Mat.* xxv. 40, 45.

17. This ſame Spirit, and this actual Application, is the only Means that we can have to raiſe up good moral Works, and to make them true *Heave Offerings*. Without this Elevation, what we give, may, in itſelf, be a good Deed, to us a conſiderable Expence, and to other Men ſome Benefit; but to God it is no Sacrifice, or it is ſuch a Sacrifice as ſends up no Savour above; but either, like the Oblation of *Cain*, falls all down to Aſhes and Duſt; or, like the Alms of Phariſees, to ſuch a paltry Reward as we get, perhaps, from Men, *Gen.* x. *Mat.* vi.

18. All theſe Conſiderations and pious Intentions of the Soul, which to the *Worſhiper* muſt be inſtead of the *ſacerdotal Utenſils*, and to the *Oblation*, inſtead of the Fire and Frankincenſe, are much revived and ſtired up by the circumſtantial Solemnity and Holineſs of the bleſſed *Communion*. Look to the Adoration of the antient *Iſraelites*, *I was*, &c. *Deut.* xxvi.

THE

THE PRAYERS.

After the Sermon is ended, and the Communicants are conveniently placed for the receiving the Holy Sacrament; whilſt the Prieſt is preparing for the Miniſtration, kneel down, and ſilently offer this Prayer.

LORD Jeſu! who haſt ordained this Myſtery for a *Communion* of thy Body; for a *Means* of Advancement and Proficiency in Holineſs; and for an infallible *Pledge* of eternal Salvation, which thou haſt purchaſed by thy Body, and which thou prepareſt thy People to receive by this Proficiency in Holineſs; now, Lord, in Mercy look on me, help my Unbelief, increaſe my Faith, and order the Soul of thy Servant, who is to take theſe holy Things. Then ſince thou thyſelf *originally* gaveſt them.

them, (though not immediately, but by the Miniſtry of thy Diſciples *) in giving them bleſs them alſo; and bleſs them whilſt I receive them; that they may be efficacious to ſettle me in the Communion of thy Sufferings which they exhibit and *ſhew forth*; to feed me with that living Bread which they *preſent*, and to ſanctify me for that eternal Happineſs which they *promiſe*. O Lord, thou knoweſt my Simpleneſs, my Groaning is not hid from thee; look on a poor Sinner at thy Table, as thou didſt on him who hung by thy Croſs. O Lord my God, remember me now, when thou art come into thy Kingdom †. *Amen.*

At offering the Alms and Oblations.

I DARE appear before the Lord with all my Sins and my Sorrows; it is very juſt alſo, that I ſhould appear with theſe few Bleſſings which

* John iv. 1. † Luke xxiii. 42.

are

are mine; they are mine by thy Favour, and *having received them of thy Hand, now do I offer them to thee* *. Forgive, I beſeech thee, my *Sins*, deliver me from my *Sorrows*, and accept of this ſmall Bleſſing. Accept of this my Sacrifice, as thou didſt of that of *Abel*, of *Abraham*, and of *Noah*; or rather look in my Behalf on that only true Sacrifice, whereof here is the Sacrament; the Sacrifice of the only unſpoted Lamb; the Sacrifice of thine own Son; of thine only begoten Son; of thy Son proceeding from thee, to die for me. *O let him again come from thee to me: let him come now as the only begoten of the Father, full of Grace and of Truth, to bleſs me.* Amen, Amen.

Immediately after the Prayer of Conſecration.

AMEN, Jeſu, my Lord and my God, give me all this which thou ſheweſt; and grant withal, that

* 1 Chron. xxix. 14.

I may both devoutly take, and faithfully keep, what thou art pleaſed to give. Bleſs this thine own Ordinance, and make it of a *true Sign*, an *effectual Means* of thy Grace; then bleſs and ſanctify my Heart alſo, and make it a fit Temple for thy Mercies. Certainly thou wilt deal with me in theſe thy Myſteries, O God of Truth, according to thy *Faithfulneſs*; but diſpoſe alſo my Heart ſo towards the right uſing of them, that I may ſafely wiſh it may be done according to my *Faith*. O Father, who art in Heaven, here I offer up to thee my Soul, and thou offereſt to me thy Son. The Oblation which I make, is alas! an unclean Habitation to receive the *Holy One* of *Iſrael*; and a Tent infected with Leproſy, therein to lodge the *Saint* of the Lord. Come in nevertheleſs, come in High and Eternal Prieſt, but waſh thy Houſe at thy Coming. Let no ill Savour of the Grave, no more than that of *Lazarus*, keep thee ſo far from the Sepulchre, and from the vile Condi-

tion wherein I lie, but that thy Power with thy Voice, and thy Blood with thy Sacrament, may reach to me to raiſe me up: and let none of thoſe Uncleanneſſes, that after the Law of *Moſes* did defile them who came too near, keep off the great *Saint* of the Lord from touching and healing me. Evil Spirits enter ſometimes into ſwept Houſes to make them foul *; but O holy and hallowing Spirit of God, draw nigh to my Soul, which of itſelf is foul already, to make it clean. I am a poor ſinful, and, unleſs thou help, a loſt Perſon; but yet ſuch as I am, ſinful and loſt, I wait for thy Salvation. Come in, O Lord, with thy Salvation to a dying Man, to make him whole; to a Sinner tied Hand and Foot with the Bonds of Iniquity, to releaſe him; to one who confeſſes his Sins, to abſolve him. Finally come in, my Saviour, as thou didſt to the Publican, both to make me better, and to ſave me. O let this Day Salvation come to this Houſe. *Amen.*

* Matt. xii.

Whilſt others communicate, uſe one or more of the following Prayers, as Time will allow.

MY Lord! and my God! I behold here in this Bread made of a Subſtance that was cut down, beaten, ground, and bruiſed by Men, all the heavy Blows, and Plagues, and Pains, which my Saviour did ſuffer from the Hands of his Murderers: I behold in this Bread dried up, and baked and burnt at the Fire, the fiery Wrath alſo which he ſuffered for me from above, and from the Hand of his own Father. My God, my God, why haſt thou thus forſaken him! the Violence of wicked Men firſt hath made him a *Martyr*, then the Fire of Heaven hath made him a *Burnt-Sacrifice*: and under both theſe Sufferings lo he is become to me the *Bread of Life*.

Let us then go to take and eat it. For though the Inſtruments that bruiſed

bruiſed him be broken to pieces, and the direful Flames that burned him be quite put out, yet this Bread, which is the Body of the Lord, continues new. The Spears and Swords that ſlew, and the Burnings that completed the Sacrifice, are many Years ſince ſcattered and ſpent; but the Strength and ſweet Smell of the Oblation is ſtill fragrant, the Blood ſtill warm, the Wounds ſtill freſh, and *the Lamb ſtill ſtanding as ſlain* *. Any other Bread by Duration will alter, and any other Sacrifice will loſe its Strength; but Thou moſt Eternal Victim, offered up to God thro' the Eternal Spirit, by an everlaſting Prieſt, and by an Order which can never be changed, Thou remaineſt always the ſame; and as thy Years ſhall never fail, they ſhall never loſe nor abate any thing of thy ſaving Strength and *Mercy:* help, O help me alſo, that they abate nothing of my Faith. Help me to grieve for

* Rev. v. 6.

the Senſe of my Sins, and for that of thy Pains, as thoſe good Souls did, who ſaw thee ſuffer *. Let not my Heart burn with leſs Zeal to follow and ſerve thee now, when this Bread is broken at this *Table*, than did the Hearts of thy Diſciples, when thou didſt break it in *Emmaus* †. O Rock of *Iſrael*, Rock of Salvation, Rock ſtruck and cleft for me, let thoſe two Streams of *Blood* and *Water*, which once guſhed out of thy Side ‡, when the Curſe of the Law, and the Rod of *Moſes* had opened it, bring down with them *Salvation* and *Holineſs* into my Soul, though far diſtant from the Mountain, where thou didſt receive that deadly Blow. And let not my Soul leſs thirſt after them at this Diſtance, than if I ſtood upon *Horeb*, whence ſprung *this Water*; and near the very *Cleft* of that Rock, the very Wounds of my Saviour, whence guſhed out this Sacred *Blood*. All

* Luke xxiii. 27. † Luke xxiv. 32. ‡ Joh. xix. 34.

the

the Diſtance of Times and Countries, how great ſoever, which is between *Adam* and me, doth not keep his Sin or his Puniſhment any more from purſuing and reaching me, than if I had been born in his Houſe: and notwithſtanding this Diſtance we ſin and die after his *Image*, as if we were immediately ſprung from his *Loins*. Second *Adam*, *Adam* deſcended from above, let thy Blood reach as far, and come as freely both to ſave and to ſanctify, as the Blood of my firſt Father did both to deſtroy and defile me. Bleſſed Jeſu, who reviveſt by this Sacrament the Memory of thy Sacrifice, quicken and ſtrengthen my Faith alſo, diſpoſe my Mind, prepare my Heart, and then bleſs this thine *Ordinance*. If I *but touch* (in that manner I ought to do) *the Hem of his Garment*, the Garment of his Paſſion, Virtue will proceed out of Him, it ſhall be done according to my Faith; and my poor Soul ſhall be made whole. *Amen.*

AUTHOR of my Salvation, and of theſe Myſteries which expreſs it, beſtow on me theſe two Bleſſings, which this Sacrament ſhews together, Grace for Grace, Mercy, and Strength to keep Mercy. Hoſanna, O Son of *David*, ſave and preſerve. Save me, that I may not fall under the Hand of the Deſtroyer; and preſerve me, that after this Salvation I never fall by my own Hand. But keep and ſet forward in me, notwithſtanding all mine Infirmities, the Work of thy *faithful Mercies*. Grant that I may not increaſe my Guilt, by my abuſing of what thou gaveſt. My Saviour, my Preſerver, give me always what thou gaveſt once. Create a new Heart within me, but bleſs and keep what Thou createſt; and increaſe more and more what Thou planteſt. O Son of God and Tree of Life, feed with thy Sap this tender *Branch*, which without thee cannot but wither; and ſtrengthen in thee a bruiſed Reed, which without thee cannot but fall. Father of everlaſting

laſting Compaſſions, forſake not in the Wilderneſs a feeble *Iſraelite*, whom thou haſt brought a little way out of *Egypt*: and let not this poor Soul of mine, which thou haſt bleſſed with ſome Deſires, and helped a while with ſome Tendency toward an eternal Salvation, ever faint and fall from the right Way. The Angel in the Wilderneſs could undoubtedly rain as much Manna, as the Paſchal Lambs could ſhed Blood; Jeſu, the Truth both of thoſe Lambs and of that Angel, Thou art as able to perfect me with thy Bleſſings out of thy Throne, as thou wert to redeem me by thy Sacrifice on thy Croſs. Jeſu, Author, Object, and Truth of this, which, by thine Appointment, I am bidden now to take, perform in me what thou doſt exhibit; Eternal Life, by thoſe Sufferings; for here is the Body *broken*; give alſo Strength and Nouriſhment for this *ſame Life*: for here is the *Bread* of *Heaven*. Amen.

O LORD,

O Lord, who ſeeſt nothing in me, that is truly mine, but Duſt and Aſhes, and which is worſe, ſinful Fleſh and Blood; look upon what I have of thee, ſome ſmall Remnant of thine Image, ſome ſmall Beginnings of thy Grace, and ſome light Sparks of thy Spirit. But becauſe all theſe are defective, ſupply them, O Lord, with thy Mercy, and with the Sacrifice of thy Son. Not unto us, O Lord, not unto us, but to thy Name, and thine Anointed give the Praiſe. Turn thine Eyes, O merciful Father, to the Satisfaction and Interceſſion of thy Son, who now ſits at thy Right-hand; to the Seals of thy Covenant, which lie before thee upon this Table; and to all the Wants and Diſtreſſes which alſo thou ſeeſt in my Heart. O Father, glorify thy Son whom thou haſt ſent into this World; O Son, bleſs thou this Sacrament which thou haſt ordained

for

for thy Church, and ſend with it ſome Influence of that Spirit whom thou haſt promiſed to all Fleſh; that by the Help of theſe Mercies, the World, the Church, our Fleſh, and Souls may glorify thee now and ever, Father, Son, and holy Spirit. *Amen.*

Before receiving the conſecrated Bread.

ETERNAL Prieſt, who art gone up on high, there to receive Gifts for Men, fill my Heart, I beſeech thee, with Bleſſings out of thy holy Seat, as now thou filleſt my Mouth with the holy Things of thy Church; and ſo diſpoſe me by thy Grace to eat both ſpiritually and really the Fleſh of that Sacrifice which thou didſt offer without the Gate, and which this Sacrament ſets before me here in thy Courts, that thence I may be admited into that holieſt Sanctuary, which thy Sacrifice hath opened, and which this Sacrament

invites me to. This is the Bread which the Lord hath prepared for his Children, and which he ſends me now by the Hand of one of his Angels. O that in the Strength of this Meat I may walk, as *Elijah* did, my forty Days, or, as *Iſrael*, my forty Years, and come at laſt to that holy Mountain, where without the Help of any Bread, or the Miniſtry of any Angels, I ſhall ſee my God Face to Face.

After receiving the Bread, ſay,

Glory be to the Father, and to the Son, and to the Holy Ghoſt;

As it was in the begining, is now, and ever ſhall be, world without end. *Amen.*

Before receiving the bleſſed Cup.

ETERNAL and bleſſed, and bleſſing Spirit of God, bleſs me now, and help me to drink ſo worthily of this Fruit of the Vine, that I may drink it new in the Kingdom of my Father. *Amen.*

After

After receiving the Cup, ſay,

In the Name of the Father, and of the Son, and of the Holy Ghoſt, Bleſſing and Honour, Glory and Power, be unto him that was, and is, and is to come. *Amen.*

When you return to your Pew, before the Poſt Communion Office, ſay,

LO *I come*, if this Soul and Body may be uſeful to any thing, *here they are both, to do thy Will, O God* *. And hereafter if it pleaſe thee, to uſe that Power which thou haſt, as Creator, over Duſt and Aſhes, over weak Fleſh and Blood, over a brittle Veſſel of Clay, over the Work of thine own Hands, lo here they are to ſuffer alſo thy good Pleaſure. I do now proteſt to my God, that if he pleaſe to afflict me either with Pain or Diſhonour, *I will humble myſelf* under it, *and be obedient unto Death, even unto the Death of the Croſs* †. Whatſoever may happen to me, either from

* Heb. x. 5, 7. † Phil. ii. 8.

the

the Jews or Gentiles, from my Neighbours, or from Strangers, ſince it is my God that employs them, though they neither know, nor think it ſo; unleſs at the ſame Time God help me to ſome lawful Means of ſecuring myſelf againſt their Wrongs, I will not hereafter *open my Mouth before the Lord*, who doth ſtrike me, except only to *ſing the Pſalm*, after I have eaten ſome bitter Herbs, that belong to this *Paſſover*, and *to bleſs* the Lord who gave them me, and *intreat* him for the Wicked, who perhaps hath maliciouſly gathered them. Hereafter no Man can take away any thing from me, no Life, no Honour, no Eſtate, ſince I am ready of myſelf to lay them down, as ſoon as I can perceive that God requires them at my Hands. Nevertheleſs, *O Father, if thou be willing, remove this Cup from me*, yet if I muſt drink it, *thy Will be done**. What kind ſoever of Suffering hereafter may trouble my

* Luke xxii. 42. Matt. xxvi. 42.

Fleſh,

Fleſh, or what kind ſoever of Agonies may perhaps worſe trouble my Spirit, following the Example of this High-Prieſt, in the midſt of his bittereſt Pains, *O Father, into thy Hand* *. I will ever remit my Life, and the deareſt Concernments that attend it. And if thou be pleaſed, that either I live yet a while or not, I will with my Saviour *bow down my Head* †; I will adore thee under my Burden, and humble myſelf under thy Hand; I will give up all what thou wilt be pleaſed to aſk, Goods, Joys, *&c.* until at laſt *I ſurrender, and give up the ghoſt.*

O FATHER of Mercies, I beſeech thee, both by the Merits of thy Son, who now intercedes in Heaven, and by that bloody Sacrifice which he hath offered on the Croſs, (whereof thou ſeeſt the Sacrament upon this Table) this Day be pleaſed to receive me into the Communion of

* Luke xxiii. 46. † John xix. 30, 46.

his

his Sufferings, and hereafter into the Communion of his Glory. Caſt not away from thee in Diſpleaſure the Elevation of theſe Hands, which I will faſten to his Croſs, ſo far as they may not offend, and which I do now ſtretch before thee with a true Deſire that hereafter they may ſerve thee; neither deſpiſe the Sacrifice of a poor Soul, which alſo his Croſs hath wounded with the Senſe of her Miſery; and by this Wound lays it open, both to pour out her own Prayers, and to gaſp after thy Mercies. O God and Father, beſtow on me ſuch a Meaſure of that *Spirit, through* which thy Son *offered himſelf* *, as may ſanctify for ever the Body and Soul which now I offer, and may likewiſe help me to perform the Service which I do promiſe: a Spirit of Contrition, that I may ſufficiently deteſt thoſe Sins which did deliver my God to Death; then a Spirit of Holineſs, that I may

* Heb. ix. 14.

never

UNIVERSITY OF MICHIGAN
3 9015 06594 5506